

THE Chinese Recorder

AND

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Shanghai:

AMERICAN PRESBYTERIAN MISSION PRESS.

VALENTINE'S MEAT-JUICE.

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Surgeon-in-Charge, Soochow Hospital.

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New York.

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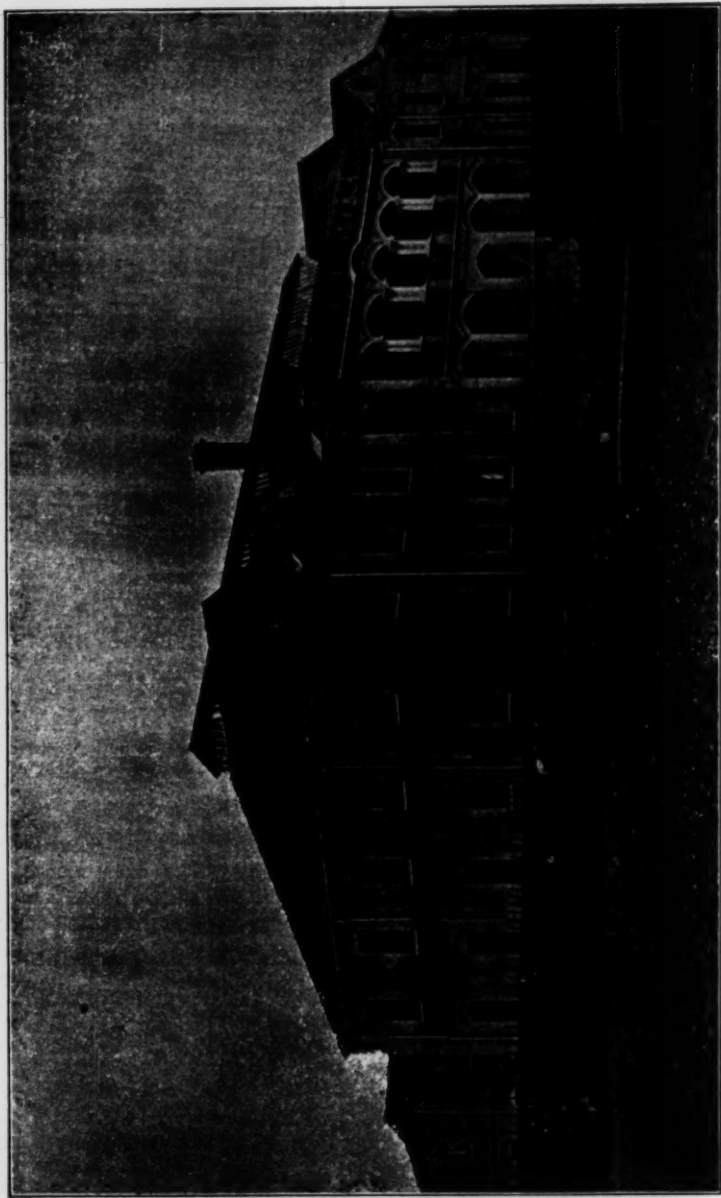


It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT RAYBURN, M.D.

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NEW PRINTING WORKS OF THE PRESBYTERIAN MISSION PRESS, SHANGHAI, CHINA.

(See Editorial Comment.)

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How to retain to the Church the Services of English-speaking Chinese Christians.

BY F. S. BROCKMAN.

LET us in the beginning clearly define the limits of the theme and have a definite understanding about any ambiguous terms.

We are not to raise the question whether or not English is to be taught in missionary colleges. Wisely or unwisely, English is being taught in many of them. The problem we are to discuss grows out of this teaching. We shall, however, have to touch incidentally the question of the teaching of English in considering the value of a knowledge of English in the equipment of the Chinese Christian worker.

We are not to consider how to reach English-speaking Chinese for Christ, nor the very interesting problem of how to hold English-speaking Christians in the membership of the church.

On the other hand, we are not to limit ourselves, as I understand it, to the discussion of how to retain the services of English-speaking Chinese in the ministry alone, but we shall include other distinctively religious callings also, such as teaching in Christian schools and translation of Christian literature. But we shall not include those who teach in government schools and do independent medical work as in the service of the church, although they may exert a strong Christian influence.

What is meant by a "speaking knowledge of English," needs definition. It may mean anything from a vile "pidgin" to the ability to at least partially appreciate English literature. We shall interpret it in the latter sense.

The theme as stated assumes that we are not holding the services of English-speaking Chinese Christians as we might reasonably expect to retain them.

In order to get at the facts with reference to this I have inquired from representative missionaries in different parts of China—north, south, and as far west as Hankow—to know whether, in their opinion, English had a tendency to turn young men from distinctively religious callings. They, so far as I could gather, are almost unanimous in the conviction that it does have this tendency.

Here are statistics from five fairly representative Anglo-Chinese colleges:—

Total number of graduates past ten years, 100.

Graduates who were professing Christians at time of graduation, 88. English-speaking Christians, 57; non-English-speaking, 31.

Entering Christian ministry, English-speaking, 2; non-English-speaking, 9.

Entering other Christian callings, English-speaking, 35; non-English-speaking, 16.

We see that of fifty-seven English-speaking Christian graduates only two, or about three and a half per cent., are in the ministry, but that thirty-seven, or over sixty-four per cent., are in Christian work. Of the thirty-one non-English-speaking Christians nine, or about twenty-nine per cent., enter the ministry, and twenty-five, or over eighty per cent., enter Christian work.

There is one college not included in the list, to which reference will be made later; that has been exceptionally successful in turning men into religious work. Of thirty-four English-speaking graduates, fourteen are in the ministry and eight are teaching in Christian schools. But the five colleges above named are, I believe, more nearly characteristic. These statistics would indicate that the widespread impression that we are losing all of our English-speaking men to the church is based on wrong premises, but they tend to confirm our worst fears as to the supply for the ministry. In view of these facts it will be well for us to keep in mind the problem of holding these men in the ministry.

I. *Let us consider the importance of retaining the services of English-speaking Chinese Christians.*

First. It is important because of the value of a knowledge of English in the equipment of the leading native Christian workers, especially in and near the ports.

In order to find what experience had taught as to the value of a knowledge of English to native workers, the following question was asked of about thirty representative missionaries, including those both in ports and in the interior and those engaged in both evangelistic and educational work: "Do you consider that a knowledge of English is a desirable part of the equipment of the Chinese

worker?" The large majority expressed the opinion that a knowledge of English is to-day a desirable part of the equipment of the native leaders in Christian work; there was, nevertheless, some difference of opinion as to whether it is necessary for the rank and file, and a few thought that English was of no help.

I give some characteristic replies to the inquiry, quoting first those who doubt the value of English.

One says: "I consider English of no value to the average Christian workers. (a) Because it cannot be obtained without neglecting his training in Chinese, which is essential to efficiency. (b) Because he does not get a sufficient knowledge to be of any practical benefit." Another of over forty years' experience in China says: "English is not necessarily of any value. They are to get their saving theology through the Bible in their own tongue. We don't have much to do with English-speaking men. The few we have are not very helpful and not very hopeful. Our dependence is upon our vernacular men."

Another missionary of large experience and acknowledged ability says: "My experience has lain in the interior where the class you wish to consider is practically non-existent. The tendency of a knowledge of English is to take young men out of mental touch and sympathy with their countrymen, and such sympathy, we know, is of first importance for effective Christian work. Whilst of course, in itself, a knowledge of English strengthens and widens the intellect of its possessor, this is dearly purchased if it means that during the impressionable and formative years of youth and early manhood a Chinaman is largely cut off from contact with his own countrymen and is in an artificial and semi-foreign atmosphere."

Another able and experienced worker says: "So far as the evangelistic and pastoral work is concerned it is not desirable; at least at present. Without adding to his efficiency it would make him a far more expensive labourer. It is possible to make him a thoroughly equipped worker without having recourse to English."

One missionary with a great number of native workers under his supervision says: "I do not, at present, desire a knowledge of English in any native workers except the Chinese clergy. They need it for at least two important reasons: (a) We have no method comparable to a thorough English education for developing broad-minded, discriminating, thinking men; and no literature like English for spiritual instruction and nourishment. (b) Our native clergy are intended to lead in the movements of the day, not follow the lead of the heathen. The demands of the day are chiefly for English. If we are to get hold of the foreign-educated, self-respecting and

well-to-do Chinese and win them to Christ, it will be easiest to do it through men whose learning is on an equality with, and tastes similar to, their own. In these points, a thorough education is meant."

Another puts it thus: "I do not think it either necessary or desirable that all Christian Chinese workers should know English, but I believe it is very desirable for some, because it widens and gives them access to an immense body of Christian literature. Such Chinese clergy as have to minister to congregations where there are many young men who have studied English are at a disadvantage if they do not know English. More and more Chinese are studying it. The ministry ought not to be excluded from the advantage it gives. To know English in China to-day is considered the best part of education. An ignorant ministry is no ornament to a church."

Another evangelistic missionary says: "A speaking knowledge of English gives a broader range of reading, thought and knowledge which, when consecrated, is power. It makes him a useful middle-man between foreigner and non-English-speaking Chinese."

Another missionary says: "Not of the man of average intelligence; most certainly of the more intelligent ones. It broadens their minds, teaches them to think, lets in light all round, and combines all the advantages of the classical and commercial sides of our Western school in the case of the bright boys."

Still another says: "In advanced positions, decidedly yes. What is needed first of all is *consecration*. Assuming this as fundamental, the progress of Christian work is likely to be directly as the *force, capacity* and *wisdom* of the workers. They must be *leaders, guides*, who know where they are going, what they are working for. As the Chinese language is at present, I do not see how they can be equipped for their work (of the highest kind) through it alone."

An educational missionary of some twenty years' experience, who has qualified a large number of men for evangelistic work, says: "I do most decidedly. My chief reason is that we want the very best furnished men which can be had, and we must have them if we desire that Christian workers shall be leaders of thought in China. It is impossible to obtain that equipment in the Chinese language. Men trained in Chinese work will do, and they are doing, good work, but they will never take a leading part in the regeneration of China. I have come to this conclusion after a good deal of experience and after holding a different opinion, but the force of events during the past few years has changed my view. Things are not what they were ten years ago, and we are moving fast."

Another educational missionary declares that a knowledge of English gives the Chinese worker more executive ability, more

energy, more initiative, a better understanding of the foreigners, more prestige with the native, and makes him more logical as a preacher."

A president of a college where there are English-speaking and non English-speaking students says: "Yes, decidedly. Our English-speaking students in their preaching show more capabilities in the presentation of their thoughts and are able to present them in a clearer light and more of them too."

As the conditions in China are rapidly growing similar to those in India and Japan the experience of these two countries may be instructive on this point. At the Ecumenical Conference held in London as far back as 1888, considerable time was given to the discussion of the question whether English should be taught in theological colleges. Every missionary from India or Japan taking part in the discussion spoke, I believe, in favor of the teaching of English. From a careful study of the report of the Tokio Missionary Conference of 1900 and of the Decennial Conferences of Bombay and Madras I should judge that the missionaries of Japan and India are practically unanimous in the conviction that a knowledge of English is desirable in the equipment of the native ministry.

The fact that the experience of these countries leads them to put such an estimate upon the value of English in a theological equipment that they have put it in the curricula of many theological seminaries, seems a strong argument that we should not consider a knowledge of English as a negligible quantity in those who have it. Is it not true that English in a considerable portion of China to-day takes a larger place in the equipment of a minister than German does in that of the scientist in Great Britain and America?

Second. It is important to retain the services of these young men, because of the already large and rapidly increasing number in the commercial centers of English-speaking Chinese whom the English-speaking Chinese minister is preëminently fitted to reach. We are turning out annually from our Christian Anglo-Chinese colleges several hundred young men who are scattering all over the country. They have had years of Christian influence brought to bear upon them. Some of them are Christians; practically all of them are friendly towards Christianity. But they become a flock without a shepherd. The native pastors, as most of them are at present, do not appeal to them. There is also another large number of men coming out from the non-Christian colleges, men who exert an ever growing influence, some of whom at least have been under the training of Christian men, and nearly all of whom are in sympathy with Western thought and life. Here is a constituency

from these two classes of institutions which any one having in mind the evangelization of the empire must seriously consider.

I was interested to find some time since in Shanghai a well-attended religious service, held every Sunday afternoon, conducted by an English speaking Chinese, attended by English-speaking Chinese only. The common bond which united pastor and people in this instance was a knowledge of English and the consequent sympathy of thought. One of the most flourishing institutions in Tientsin is an Anglo-Chinese church. The knowledge of English means more of a bond than one would at first thought suppose. It implies sympathy with the new thought now coming from the West. It might be said that the English language to-day in China is what Greek and Latin were in Europe during the Renaissance—the open sesame to a new culture.

Third. That we retain these men is important, because English-speaking men are forming an increasingly large proportion of the main source from which we can draw an educated ministry. This source is our mission colleges. They are in larger and larger numbers teaching English. Many Anglo-Chinese colleges are already founded all along the coast and as far into the interior as Hankow. The number is rapidly increasing. Institutions which for years have taught only Chinese are this year putting English into the curriculum. Missions that had schools for Chinese only, and for English and Chinese, are closing the Chinese schools. In other words the English-speaking output from the mission schools is increasing in number and in proportion. If we cannot hold a fair proportion of the students of these institutions, one great source of supply for an educated ministry is gone. Some have suggested founding vernacular institutions, both in arts and theology, for training prospective ministers, leaving the Anglo-Chinese college as an evangelistic agency. This policy, while providing satisfactorily for the great mass of native Protestant Christians in the interior, is weak in this that it makes no provision for the students and graduates of the Anglo-Chinese colleges whether religious or secular. The Anglo-Chinese students are more often from the higher class. They are apt to despise the students of the vernacular school. The more prominent church members soon begin to send their sons to the Anglo-Chinese school, the less ambitious to the vernacular. Men stay in the vernacular school because they do not have the money for the more expensive Anglo-Chinese school. The result is that the ministers trained in the vernacular school are seldom able to influence the layman coming from the Anglo-Chinese school. The two lines of effort are not correlated and show that if a mission in part of its work cultivates an English-speaking constituency,

it must train up a clergy fitted to minister to them. An English-speaking ministry for the present is at least a necessary corollary to an Anglo-Chinese College.

The first step in the solution of this question is taken if we are once convinced of the importance of keeping English-speaking men in the service of the church. Every difficulty will fade before determined effort; but nothing short of the realization that something must be done, will give us courage to solve the problem with its many difficulties. We must not drift helplessly, saying it will solve itself.

II. *Let us next consider why there are not more English-speaking young men entering distinctively religious callings, and especially the ministry?*

First. This lack is due in some measure to the fact that many Chinese young men fail to appreciate the splendid outlook in the ministry.

It is necessary here that we should get the standpoint of the Chinese young men themselves. I have taken pains, therefore, to find out the feeling of a number of the most earnest, most reliable and best educated Chinese young men whom I know in different parts of the country. It has also been part of my duty for the past few years to bring the claims of the ministry home to Chinese young men. This work has given me a favourable opportunity to find what they think on this matter.

I believe that there is a strong sentiment that the ministry offers no outlook for culture and intellectual development, for fellowship with men of their own standing and tastes, for a life of large usefulness, for any position of responsibility, or for a living salary.

I shall quote at considerable length from a young man whom I believe to be a sincere Christian. He is now in religious work in the employ of one of the missions. I am sure that he represents the sentiment of English-speaking young men in several sections of the country. He says—and I use his English:

"Since you asked me that question as to 'Why is it that English-speaking Chinese do not go into the ministry,' I have been thinking over the question very carefully. I have found it more difficult to answer than it seemed at first. It is a very complicated affair and one that is very difficult to analyze fully. The facts stand out true, however, that there are very few, if any, such men in the Christian ministry.

In order to understand and appreciate more fully the reason that I am going to state, you must first consider the Chinese, especially the English-speaking ones, like yourselves, with the same feelings, ambitions, aspirations, desires, tastes and failings, or, in other words, try as much as you can to put yourself in the place of one

of them. Of course, I grant that worldliness, lack of religious zeal, of self-sacrificing spirit, play a very large part in this question, and such men the churches do not want in the ministry. Yet, there must be some who are not worldly, indifferent and cold, who do care something for the cause of Christ in China. Why do they stay away? They see that the native preachers who are now in the ministry are considered very much like *hirelings*, that they are not allowed to share in the confidence of the administrative body, that they are there only to obey orders with no intelligent understanding as to the motive and end in view, that they are not consulted, etc. In short, they see that these native preachers belong to the outer circle and the foreigners to the inner circle. They see that a foreign missionary, no matter how young and inexperienced in Chinese affairs he may be, is always put at the head of something, whereas a native, no matter how long he has been in the service, how able he has proved himself to be, is always playing the second role, a helper or assistant to somebody. They see that the missionaries form a sort of aristocracy of blood into which the Chinese, because he is a Chinese, cannot gain admittance. I know that the average native preacher is not fitted in intelligence, education and executive ability, and even trustworthiness of character, to be treated otherwise; but what I want to bring out is, that this state of affairs discourages an ambitious, educated and worthy young man from going into the service, feeling that his education and worth will not exempt him from sharing the same lot. He may be entirely mistaken in his conclusion and that he would be taken according to his worth, but, as a rule, he does not care to risk an experiment, and solves the problem, as far as he is concerned, by staying away from it.

Then there is no real and genuine fellowship, or I might say friendship, between the native clergy and the missionaries. There is no social intercourse between them in whatever form. Many of the missionaries are fond of assuming a sort of *patronizing* attitude towards the natives. I fully understand the difficulty of having anything like social intercourse between them. They are so dissimilar in tastes, ideas, modes of thinking, customs and language. I can see very well that with the sort of native clergy that the church now has it is impossible to have this intercourse. But don't you see how natural it is for the might-be-candidates to conclude that they would be treated in the same way, that they would be slighted just like their predecessors have been? They will not risk a trial, nor will they come in and try and see if they can't change matters a little. Of course different missions vary, but only in degree and not in kind.

Smallness of salary is another one of the obstacles. The missionaries will at once answer that the native preachers are not, as a rule, worth any more than what they are now getting. True. But the point is, are you willing to pay more if he is worth more? Are you willing to estimate his worth squarely and honestly without saying all the time: 'Oh, well, he is a Chinese, and he can live on very little; he does not need much?'

Of course the ministry must not be taken as a lucrative trade, to be taken for the money there is in it; and no one should expect more than is necessary for his living. But the point turns on what is meant by 'what is necessary for his living.' The missionaries have one definition of it for themselves and another and entirely different one for the natives. What is considered as absolutely necessary for a missionary is called a luxury or extravagance when claimed by a native. It is certainly true their standards of living are quite different, one high and one low; but it must not be supposed that a Chinese cannot, because he is a Chinese, change his standard. You must remember that an English-speaking Chinese (that is to say, a man with a good English education and who has been in constant contact with foreigners) has new wants and tastes, and he considers many things that in the eyes of missionaries are luxuries to natives (or should be considered luxuries by the natives) as absolutely necessary for his physical and intellectual wants. He wants foreign books and magazines, he likes to have things about his home decent and clean, he likes to be a social factor in his parish, he wants to be respectably clad, his wife and children too, and he finds his pay will not half meet his expenses. He does not demand unreasonable salaries. He does not expect to become rich by it, but he does demand enough to keep up a respectable standing among his friends.

The native clergy get very little appreciation and encouragement for what they have done and are doing, and since human nature is after all human nature, it is very hard for them to work well under such discouraging conditions. Now all these things are being carefully observed and taken in by the might-be-candidates to the ministry, and the result of it all is that none of them care to take up the work.

Now all this trouble comes from the fact that the church in China is yet a foreign institution, manned by foreigners, run with foreign money, and under foreign control entirely. The Chinese Christians as yet do not feel that this is their church and that they are expected to run it in the future, administratively and financially. The church is at once too small and too poor to pay their own preachers, and as long as she cannot pay decent salaries to her preachers, she will always have an inferior set of men to fill her

pulpits and do her general work. Of course there may be at times men set on fire by the Holy Spirit, men intensely zealous, who care for no pay, coming to work in the ministry, but such men will come so few and far between that you cannot run the church on such a policy.

Now I have in a very inadequate and imperfect way tried to point out a few reasons explaining the trouble, and you can take them for what they are worth. I consider this is a confidential letter, and do not care to have it read by anybody else besides you. If you want to quote from what I have written in your paper you are welcome to do it, but no name mentioned.

Wishing you my best regards and hoping this paper will throw some light on this difficult and certainly vital question, I remain, yours sincerely."

Here is the reply of another gentleman who, though not in religious work, is one of the most highly respected citizens in a large Chinese city: "In order to induce more English-speaking young men to enter distinctively religious work they must be respected and paid better, for they are better qualified than those who have not an English education."

A young man who turned from a government career of promise to enter Christian work says: "Give them to understand in clear terms that they will be properly trained, that they will be properly treated, that they will be properly supported."

Here is the reply of another who has remained in the service of his mission as a most earnest and devoted worker for a number of years: "The church does not give sufficient means to support the worker. For instance, here is a preacher who has several children. He gets only \$5.00 per month. We feel some of the missionaries have too much power. They do not consult the Chinese harmoniously, but treat them like servants, asking them to do what they do not want to do. Outside opportunities are open to them, and they work easier for them and get more, so avoid the trouble with the missionaries and go very easily."

I was presenting the claims of religious work to some Chinese young men not long since, and found even among the most earnest-minded a striking lack of sympathy with my appeal, and afterward made the discovery that the most influential Christian man in that city had for some time been strongly advising the young men against entering the ministry. He seemed perfectly sincere. He argued in this way: If young men will go into secular pursuits they can make from one to two hundred dollars per month. They will be influential citizens. They can do much to support the native church. They can give a good portion of their time to

evangelistic work. If they go into the ministry they get such salaries that they are despised. They lose their influence. They lose their self-respect because they are the servants of the missionaries.

I hope that I have not created a prejudice against English-speaking Chinese by these quotations. I do not believe these opinions are common in every section of the country, but they prevail to an extent which one who has not carefully investigated the matter would not suspect.

(To be continued).

Confucianism Weighed in English Balances.

BY REV. D. MACGILLIVRAY.

BY Confucianism here we understand (a) not the Confucianism of the Sung Philosophers, or even as taught by Mencius, (b) not the Confucianism of the Sage's modern expositors, either orthodox or so-called Neo-Confucianist, but (c) Confucianism according to Confucius. This means not merely the actual reported words of Confucius, but all the ancient Classics which he is presumed to have believed to contain the whole truth. By the expression "English Balances" we mean the well-considered weighing of Confucianism by English theologians and philosophers. In confining myself to English Balances, I mean no disparagement to Balances "made in Germany." I relegate the task of exhibiting the opinions of German scholars to others more fitted to do so. For the purposes of this paper, I have still further limited the field by excluding English scholars who possess a first-hand knowledge of the sources. It is to be hoped that we are all familiar enough with the opinions of such men as Dr. Legge, without touching upon them now. But I should say that of the four "English" scholars chosen, one is English (in the narrower sense), another American, another Canadian, and the last a Scotchman. In saying that these judges have no first-hand acquaintance with the Chinese language, we doubtless appear to some to be undertaking a thankless and useless task. What are the opinions of such men worth? is the question which rises naturally to the lips of those who know the Classics in the original. In answer, we grant that for light on a disputed point we should not apply to them, but to Faber or Legge. But surely men of great spiritual insight and intellectuality may safely be trusted to pronounce on the broad and undisputed outlines of a system such as Confucianism. Why may not the master minds of

the West be able to master the essentials of the religious and ethical systems of the East through the medium of the many excellent translations of the Chinese Classics in all important European tongues? Moreover the system of Confucius is prosaic and plain. It is difficult to go astray. One can well understand that the case is different with the hazy metaphysics of Hinduism and Buddhism. Little wonder perhaps that a poet like Edwin Arnold with no first hand knowledge of Buddhism should have grievously erred in his picture of it, and so laid himself open to the incisive thrusts of Dr. Kellogg's pitiless logic. But Dr. Legge's translations, upon the excellence of which we have the testimony of Dr. Giles, who is indeed naturally more inclined to curse than to bless, are a sufficient guide to the meaning of Confucianism. He says in the Preface to his dictionary: "I may well take this opportunity to acknowledge my obligations to the imperishable achievements of Dr. Legge, Professor of Chinese in the University of Oxford. Before his time no one seemed to know what accurate translation from Chinese into English meant. Now a faithful rendering of the whole body of the Confucian Canon is the property of the world at large."

In short, if we insist on a knowledge of the original tongues of the world's sacred books, we impose an impossible condition on all students of Comparative Religion; which of them all is such a polyglot? It is then foolish to scornfully refuse them a hearing on any such ground. Those who know the deep things of God, can also know the less profound things of the Sages.

I have chosen four experts to hold the balances.

The first is an English scholar, the Rev. Charles Hardwick, M.A. (b. 1821, d. 1859.) He was successively Fellow of St. Catharine's Hall, Cambridge, Professor of Theology in Queen's College, Birmingham, Divinity Lecturer at Cambridge, and Archdeacon of Ely. His most famous work is called "Christ and other Masters, an historical enquiry into some of the chief parallelisms and contrasts between Christianity and the Religious Systems of the Ancient World." This work shows profound thought and a mind accustomed to the comparative study of many religions. When such a man tells us what he thinks of Confucianism, even though he does not possess the Chinese learning of a Faber or a Legge, his judgment has weight. At the same time it is important to note what his standpoint is. He tells us that he does not write for missionaries. "It is not my leading object," he says, "to conciliate the more thoughtful minds of heathendom in favor of the Christian faith. However laudable that task may be, however fitly it may occupy the highest and the keenest intellect of persons who desire to advance

the cause of truth and holiness among the heathen, there are difficulties nearer home which should in fairness be regarded as possessing prior claims on the attention of the Christian Advocate." At the time he wrote his book he was occupying the chair of Apologetics in Cambridge, and he means in this passage to say that his discussion of ancient religions had a very practical bearing on infidelity in England itself. But when he comes to the ancient religion of China, he is entirely free from any apologetical bias. He appears rather as the clear-sighted thinker who wishes to hold the balances of truth even, and he wrings from Max Müller the admission that even in his own favorite field, the Sacred Books of India, Mr. Hardwick handles the subject with such ability, with so much elegance and eloquence that the reader becomes hardly aware of the great difficulties of the subject. What then is his verdict on Confucianism? It is put briefly and pithily in a few sentences. He says: "The opposition to Christianity, in respect of doctrine, is entire and fundamental. It is the opposition of nature and of grace, of regenerate and unregenerate principles, of sight and faith, of the earthy and the heavenly." One brief but pregnant sentence of the Apostle Paul amply justifies this seemingly harsh verdict. "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace we should be made heirs according to the hope of eternal life." (Titus iii. 4-7).

We as missionaries may regret with Max Müller that Mr. Hardwick did not take the standpoint of the missionary who is face to face, not with Western infidelity, but with a poor helpless creature who, blindly worshipping he knows not what, deserves our pity rather than our criticism. We are often more interested in finding out what shreds of truth he may have still left than in calling attention to his nakedness. But it is obviously impossible for scholars at home to sympathise with the heathen as deeply as the missionaries can in the midst of a heathen environment, and therefore Mr. Hardwick is justified in leaving to the missionaries the task "of conciliating the more thoughtful minds of heathendom in favor of Christianity." And yet there is a time when we ought to look the facts squarely in the face and say with the Stagirite: "*Amicus Plato, amicus Socrates sed magis amica veritas.*" Or adapting the maxim to our subject, say "Confucius is dear, but truth is dearer." And more, it may well be that the proud Confucianist who says: "I am rich and increased in goods" needs

most of all to be told, that he is wretched, and miserable, and poor, and blind, and naked, and to be counselled to buy gold tried in the fire and white raiment that the shame of his nakedness may not appear. Nevertheless, it does not make a blind man more likely to listen to us if we keep poking a stick into his eye-sockets. Great missionaries have shown us the conciliatory way without compromising truth and much still remains for missionaries to do in study of the relations between China's most ancient beliefs and Christianity, but we may be grateful to Mr. Hardwick for turning his searchlight upon China and emphasizing the profound differences between Christianity and Confucius.

2. REV. SAMUEL H. KELLOGG, D.D., LL.D.

Dr. Kellogg spent the first years of his life as a missionary in India. While there he wrote the Hindi Grammar, which is still the standard work authorized by the British government. Ill-health compelling his retirement from India, he was at once called to occupy the Principalship of the Presbyterian Theological Seminary of Alleghany, Penn., U. S. A.; his subject being Systematic Theology. After some years of distinguished service in this post, he was called to the pastorate of a church in Toronto, Canada, from which I was sent as a missionary to Honan at their expense. But new translations of the Scriptures were contemplated in India, and he was recalled to his well-loved field once more, where he continued at the work of Bible translation till his death. His experience as a missionary and as a home pastor fitted him to a remarkable degree for the task of discussing the relative merits of various religions. The keenness of his logic and the depth of his knowledge of Hinduism and Buddhism in the original tongues comes out conspicuously in his book, "The Light of Asia and the Light of the World," in which he attacks Edwin Arnold's "Light of Asia." It is a book which every Chinese missionary ought to have in his library. I may say in passing that its main line of argument was published in the CHINESE RECORDER of 1888 by Dr. D. Z. Sheffield, of Tung-chow. Such a man was eminently fitted to write a book on Comparative Religion, which he did at the invitation of the Presbyterian Board of Publication, U. S. A., in 1899.

His standpoint, then, is chiefly that of the theologian, though his missionary experience enables him to sympathise with the heathen, though not perhaps with their religions. He tells us in his preface that so far the new science of Comparative Religion has given a false impression that after all there is not so much difference between the various religions of the world, including Christianity, as was once supposed. He is convinced that Christianity as the

absolute religion differs profoundly from the ethnic religions of Asia and Africa. After devoting a chapter to the fundamental agreements of all religions, in which more or less dimly all religions show some relation between man and something above him, he then proceeds to lay down the five fundamental questions of religion: 1st, as to the nature and character of God; 2nd, as to the relation of man to Him, especially as affected by the universal fact of sin; 3rd, concerning the way of salvation; 4th, concerning the future of individuals and the world; 5th, as to the duty of man to God and to his fellowman. The various religions are then interrogated on these points one after the other, and Confucianism, as might be expected, comes off rather badly in the process.

As to the first question, Does Confucianism give any light on the nature and character of God? Dr. Kellogg says: "Confucius probably could not fairly be called an atheist, but he avoids, to a great extent, referring to any Supreme Being. He frequently refers to the ordinances of heaven, but in a way which leaves it uncertain whether he thought of the power thus named as a personal God. In fact Confucianism deals so exclusively with the affairs of this earth, and the duties between man and man, that it may well be questioned whether it can fairly be called a religion, or anything more than a system of social ethics. All agree that in extreme antiquity the Chinese recognised the existence of a Supreme God, but (quoting Professor Douglas) as time went on, the distinctive belief in the personality of Shang Ti became obscured and he was degraded from his supremacy to the level of the impersonal Heaven. From this national degradation of belief Confucius did not escape. He is said never to mention this Shang Ti, nor to enjoin his worship, though he does sanction the worship of spirits and also of one's ancestors. It is therefore only in a very qualified sense if at all that we can speak of Confucianism as a theistic religion. Thus far Kellogg. We will only note that there is some confusion here between the actual words of Confucius and Confucianism which includes all that the Classics teach. In the discourses of Confucius there is, alas! little theistic teaching, but many hold that it is fair to suppose that his beliefs were coincident with the clearer theistic teachings of the older Classics, although he said little on the subject. It may also be contended that the Analects do not contain the whole of the Sage's beliefs, but only that part of them which his disciples were able to take in and were inclined to record. Thus Tzu Kung said (Ana. Bk. 5, chap. 12): "The Master's personal displays of his principles and ordinary descriptions of them may be heard. His discourses about man's nature and the way of heaven cannot be heard." On this Dr. Legge says: "As to his

(Confucius') views about man's nature, as the gift of heaven and the way of heaven generally, these he only communicated to those who were prepared to receive them."

As to the second question, the relation of man to God, especially as affected by the universal fact of sin, Kellogg says: "In reading the teachings of Confucius, one cannot again but be impressed deeply with the total absence of any adequate conception of sin. Among the "Five Relations" the relation of man to God is not mentioned. Indeed, since sin consists in a disturbance of the relation between God and man, there is obviously no room in Confucianism for the Christian conception of sin.

The third great subject of religion is, What must I do to be saved? Kellogg says: "As for Confucianism, it cannot be said to have a doctrine of salvation. Confucius concerned himself exclusively with the present world; and, ignoring God and our relation to Him, and with this our relation to the future and unseen world, he had no place for any teaching as to the saving of sinners. The question does not seem to have been within his horizon."

In the fourth place, what of the future! What is the final destiny of the individual man? And what is the destiny of this world of man as a collective organism? This in Christianity goes by the name of eschatology. On this point, Kellogg tells us that Confucianism has no eschatology. Confucius concerned himself wholly with this world and with our life here and now. The questions what shall be after death for the individual, or to what consummation the history of the world is moving, he simply ignored.

In the last place, to the question, What is the whole duty of man? Kellogg says: Confucius speaks admirably on many points, but is fatally defective on two great branches of ethics, viz., our duty to God and the duties arising out of the relations of man and woman. As to the first he says that if not absolutely ignored, they are at least relegated to the back-ground. Granting that he comes very near to a discovery of the Golden Rule, he assuredly never dreamed that to love of neighbour must be added love to God, which indeed is the foundation of the other. The low position of woman is easily proved. All this means that Confucius is weak on his one strong point.

3.—G. M. GRANT, D.D., LL.D., PRINCIPAL, QUEEN'S UNIVERSITY,
KINGSTON, CANADA.

Dr. Grant was selected by the editors of the Church of Scotland Guild Library Series to write on "The Religions of the World." He was well qualified for the task by a long study of these religions, by his experience as a professor of theology, and by his wide sympathies and liberal views. The result is a book of

which the *British Weekly* says: "We have seldom seen a better and clearer text-book." When our Secretary wrote to Dr. Harper, Principal of the University of Chicago, asking for the best book on this subject, he replied that he did not know a better one than Dr. Grant's, which by the way had already been put into a Chinese dress by our Society! His standpoint may be seen from one quotation from his preface, "In treating of non-Christian religions, the author believes it to be right and wise to call attention to their good features rather than to their defects; to the excellent rather than the bad fruit which they have borne; in a word, to treat them as a rich man should treat his poorer brothers, drawing near to them, getting on common ground with them, and then sharing with them his rich inheritance."

Treating of Confucianism in this spirit, he first points out the sources of its strength, viz., 1. Its historic character; 2. Its suitability to Chinese ideals; 3. The excellence of its moral code; 4. Its full recognition of the power of law, of example, of ceremonial and of custom.

Thus Confucius was thoroughly imbued with the spirit of ancient China, which regarded social order as the one thing needful. The Emperor as the head of the government is the basis of Society. Fatherly authority was the ultimate principle. He taught the "Golden Rule." Civilization with its material splendor, social order, and settled government was an unspeakable blessing, and for its preservation he trusted mainly to education, example and rigid ceremonial. The chief end of education is moral.

Yet on the surface, the Chinese people have acknowledged its defectiveness, in that they are Taoists and Buddhists in order to satisfy those cravings of our spiritual nature which Confucius ignored. The fact of its failure is patent from Chinese history, past and present. But philosophically, what were the causes of its failure? Dr. Grant finds a criterion in the Bishop of Ripon's Bampton Lectures for 1889. The Bishop contends that there are three permanent elements in true religion, viz., dependence, fellowship and progress. The true religion not only teaches the duty of submission and dependence on the Supreme Being; it reveals to him the God to whom he is to submit, reveals the name or character of God in such a way that submission becomes elevated into filial relationship, and filial relationship implies a relative independence which guarantees human progress. Applying these tests to Confucianism, Dr. Grant says that it does not make full provision for anyone of these permanent elements. Tested by this standard it is even more defective than Mohammedanism. 1. There can be no sense of dependence where the worship of God is restricted to the offering of sacrifices on State occasions by the Emperor. This

thrusting of God into the background or to an inaccessible height, and the prominence given to the doctrine of the goodness of human nature and its sufficiency to make us perfect, explain why there is so little sense of sin and why Christ crucified is such a stumbling block to the educated Chinese. 2. There can be no fellowship with a God who is afar off. Human life then ceases to be divine. But men will worship. Amid the sorrows of this world they will not be satisfied with stale maxims. Any religion will be better than none. Having no God they will betake themselves to ghosts. 3. So, too, there can be no spirit of hope and no progress to illimitable horizons for a people who find wisdom only in the past. "The past is made for slaves" says Emerson. The result of dwelling in the past has been that God, who inspired the ancient sages, has receded into invisibility, and only the sages are now seen; while the farther we are borne away from them down the stream of time, the more dimly shines their cold starlight. Progress is only possible to people who believe that the God who inspired holy men of old inspires men still; who believe that he is a living God, and the God of the living, and who always hear His voice saying: "Speak to the people that they go forward."

In a word, Confucianism failed because Confucius based religion on man and ignored God. Consequently he had not only an inadequate conception of man's real dignity, but also a poor ideal for man, while his religion was destitute of spiritual dynamic. In personal union with God is our true dignity and the pledge that the individual and society will go on to perfection. Without this factor there cannot be that sense of human nothingness, of imperfection and of dependence, from which arises the sense of sin, and which is at the same time the true measure of our greatness. There cannot be that fellowship with God which is the spring of life and joy, which enables us to resist temptation and to be more than conquerors over all enemies. There cannot be that spirit of progress which fills us with the hope of attaining unto greater things than any that the past knew, greater things even than those which Jesus Himself did on the earth, seeing that He is no longer conditioned by the limitations of humanity, but as our Head and Priest, has ascended to the right hand of the Father, where angels, principalities, and powers are subject unto Him.

4.—REV. GEORGE MATHESON, D.D., THE BLIND SEER OF EDINBURGH.

Stricken with blindness at the close of a brilliant college course, Dr. Matheson did not despair. Nay the very blindness has increased his power of insight, and he has given to the world some of the finest studies on religion which we possess, e.g., "The Spiritual

Development of St. Paul." He is a keen thinker, yet sympathetic with the dumb strivings of heathendom. His thoughts on Confucianism are well worth study.

The most interesting feature of Chinese worship, he says, is its want of interest. Why? Because this opens the question, Why so many believe such an uninteresting religion? In his opinion, Confucianism falls very far below Buddhism in intellectual vigor, pietistic fervor, and poetic beauty. Yet it has a persistency, a fixedness, a superiority to change or vicissitude, which is perhaps unparalleled in the religious life of man. Its religious conception is but the shadow of its national life. It has worked out in history that image of changelessness which it has conceived in faith. The religion of China is the incarnation of conservatism. Not only in its religion but in its arts, manners, mind, and language, it is of all lands the most untouched by time. It has resisted the inroads of matter (the barbarians) and of mind (the Buddhists). Hence the Chinese empire itself is the object of worship, for the Chinese believe that China is already the kingdom of heaven realized on earth. To other religions this kingdom is yet to come; to the Chinaman it has already come. The Chinese empire reveals to him the spectacle of a completed millenarianism—of a kingdom which exists no longer in a vision of the future, but in the actual experience of the passing hour. He believes that the social system in which he lives and moves is pervaded by a mysterious divine life, which after diffusing itself through the different ranks and gradations of the constitution, finds its consummation and its climax in the life and reign of the Emperor.

The next question is, What is required of a man in order to constitute him a citizen of this kingdom of heaven on earth? What must I do to be saved? The answer of Confucius was accepted by future ages. It was to the effect that morality was better than religion. He said: There are things above the power of human comprehension, beyond the grasp of human intelligence; follow those things which are within the reach of that intelligence. You cannot figure to yourself the nature of God, you cannot certainly know that there is any point of contact between His nature and yours, and in the absence of that knowledge the efficacy of your prayers and of your sacrifices must ever be an open question. But there is a region lying at the door which he who will may enter and which is in itself the entrance to the heavenly kingdom. That region is the world of duty; this is the door by which a man must enter the kingdom of heaven. Morality, the doing of that which is right, the performance of the plain and practical duties of the day and hour,—this is a road which is open to every man, and which will lead every man that follows it to the highest goal.

What then was that morality? It is really a system of political economy which regulates the mutual moral duties of employer and employed, and prescribes who are to reign and who are to serve. It is an instrument for regulating the governmental relations of society, i.e., ruler and servant, father and son, husband and wife, elder brother and younger. But in addition to these governmental relations, there is another relation which is not governmental but social, that of friend and friend. It is when it touches this that the morality of Confucius seems for a moment to burst its national boundaries and transcend its natural limitations. The element of subordination seems to pass away and the sage of China seems to catch a momentary glimpse of an eternal and absolute morality, which is designed not merely for employer and employed, but for man in his intercourse with man. For here he strikes his highest note, the Golden Rule, which is the same in form as the Golden Rule of Christian ethics. Does anyone object that this discovery is derogatory to Christianity, Dr. Matheson answers that Christianity is not the first religion to reveal to the world a set of self-sacrificing precepts. It is not here that man first learns that he ought to be meek, merciful, humble, forgiving, sorrowful for sin, peaceable and pure in heart. The originality of Christianity consists in the fact that it has given man a new impulse to obey the moral instincts which every human soul already possesses, so that its Golden Rule has, through the power of love, become a golden necessity. Confucius, on the other hand, relies on nothing but rules to teach his morality.

The result may be a mechanical morality, just as one may by rules learn to play a piece of music correctly. But Christianity gives men an ear for moral harmony. It professes to teach morality, not by telling men to strike particular notes of duty but by giving them an ear which will enable them to choose their own notes. It lays down no code of detailed precepts; it rather seeks to impregnate the mind of its disciples with one great principle of love which, if fully and clearly apprehended, must embrace in itself all precepts. It abolishes the law of ordinances contained in commandments; but it only abolishes them as the one blaze of sunshine abolishes the many lights of the solar planets; it takes up the separate rules into the one law of love.

Hence the moral system of Confucius presents the greatest possible contrast to Christianity, a contrast which would remain equally great even if every precept of his morality were identical with that of the Christian founder. In fact, Confucius in this his highest moral flight does not seem to have risen above his usual governmental theory, and was only thinking of the well-being of the

State. In other words he said: Respect 'the peace of society, respect the balance of power, respect that system of social equilibrium which has made the preservation of one man's interests depend on the preservation of the rights of another.

What has been the cause of the success of Confucianism? Dr. Matheson answers, Because there is some truth in the doctrine, there must have been some healing balm in it to the world which he addressed. No form of faith could exist for half an hour except by reason of the truth that is in it; much less in the absence of such conditions could it persist for upwards of two thousand years.

1. His age was too speculative. To such an age there was health in the message, "Do the will and you shall know of the doctrine." This Dr. Matheson takes to be the meaning of Confucius' reticence or evasions about the dead and the other world. As if he were to say: You have not yet recognised your relationship to the living. How can you know your relationship to the souls of the departed? In Dr. Matheson's judgment, Confucius in this way pointed out to his day and generation the only road for reaching a rational conviction of immortality. The best evidence for the soul's immortality is a perception of the soul's beauty, and the highest perception of the soul's beauty is that which arises from the experience of a noble life. Confucius did not see the full force of this principle, but he pointed his countrymen to a moral instead of an intellectual pathway for reaching a knowledge of transcendental things.

Dr. Matheson then draws a parallel between Confucius and Carlyle in this respect.

Both said to men: If ever you should attain to any sense of the Infinite and Absolute, it will not be through the limitations of the human intellect, but through the practice of that eternal and immutable morality which gives to the soul the highest image of its own eternity and its own immutability.

2.—His age was pessimistic and despairing. Things were as bad as they could be, and they could not be improved. Confucius denied such doctrines. He told men that time and culture would recreate the world, that the chief end of man was not merely or even mainly to prepare for a future, that the immediate task allotted to him was the beautifying and the glorifying of the life that now is. His creed was a creed of hope for this present world. The world can be made better. So far from being radically bad the present system contains in its root the germs of all perfection and the sources of infinite development.

But China has failed to realize this dream of a kingdom of heaven upon earth. The Jesuits came, and at first were wonderful-

ly successful, but failed because they sought to establish a theological parallel instead of a moral. If we would influence China it must be, not along the theological parallel but through China's distinctive sphere—the sphere of morality. The confessedly unrealized Utopia can be actualized through Christ, not only in the collective mass as Confucius dreamed, but also in the individual soul.

In conclusion, Confucianism as judged by these four, is found wanting. Their opinions possess a certain degree of interest, but more important still is the Mene, Tekel, of God's finger writ large across the page of Chinese history. Nevertheless, we should never forget that the great High-Priest of our profession who sympathises with *our* infirmities, will much more sympathise with the infirmities of the heathen who have not the same measure of light that we have. And shall *we* do less?

Fifty Years of Missionary Work.

BY REV. G. W. HINMAN.

THERE are seven men still engaged in active missionary service who came to China in the 50's. Although one of the seven reached China earlier than Rev. Charles Hartwell, of Foochow, who arrived June 9, 1853, no one of them has spent a longer period of continuous service on the field, and for this reason the jubilee of Mr. Hartwell's arrival in Foochow is worthy of special note in the annals of Chinese missions. The effect of fifty years of intelligent, consecrated effort with a clear, sustained purpose, looking to the evangelization of a definitely limited region, ought to be very marked. The progress of missionary work in North Fukien, not only in his own mission, but in the others as well, does markedly reveal the faithfulness and success of Mr. Hartwell's labors. If Fukien is the best evangelized province in China, much credit must be given to those faithful, earnest men who, though not so well known in the wider circle of missionary affairs, and not so prominent in the national missionary gatherings, have left the impress of their personality upon all the institutions of a strong, flourishing local work. Mr. Hartwell is a type of this class. His lively interest in all departments and all phases of the work, his intimate and exact knowledge of physical, social and spiritual conditions in every part of the field covered by his mission, the respect and love which are unfailingly given him by every native Christian and many outside the church, as well as by the local missionary body,—these are characteristics of the man who has

nobly succeeded in that most difficult work of all, the work close at hand. Given a wide enough field, it is easy to make a reputation for something. But the man who wholly succeeds within a limited field has endured a severer test.

The jubilee celebration, held at the home of Rev. L. P. Peet in Foochow, was also made the occasion of remembering Mrs. Hartwell's eightieth birthday. The missionaries of the three missions working in Foochow, and many of the foreign community, were present to testify of the warm place which Mr. and Mrs. Hartwell held in the hearts of all. The children and grand-children, representatives of three generations associated in missionary work, were with them on the glad occasion. Besides the congratulations of those present in personal good wishes and in the addresses by Archdeacon Wolfe, Consul Gracey, Dr. Wilcox and Rev. John Martin, many messages of warm appreciation from distant friends were received, and some were read during the exercises. A classmate of Mr. Hartwell in Amherst '49, Dr. Hitchcock, now dean of the Amherst Faculty, in his delightful letter of reminiscences, showed that in his student days Mr. Hartwell revealed the earnestness and the fidelity to convictions which have so markedly characterized his life. Mr. John R. Cummings, a son of one of the pioneers in the Foochow mission and a nephew of Mr. Hartwell, wrote of the great effect of Mr. Hartwell's strong position on the temperance question. The letter from Secretary Judson Smith, of the American Board, who as secretary for China has so long been in intimate correspondence with Mr. Hartwell, was notable for its characterization of ideal missionary qualities, which Secretary Smith considered as well exemplified in Mr. Hartwell. The reminiscences of early missionary life in China, the difficulties in transportation, insufficient food supply, meagre mail facilities, the deeply suspicious and hostile attitude of the Chinese, the slow progress of the first steps toward evangelization, and the joy of the communion services in which the first converts were received,—these were touched upon in an all too brief paper read by Mr. Hartwell. The fascination of these stories of early days in China is very great, and it is a pleasure to know that Mr. Hartwell's paper and extracts from some of the congratulatory letters are to be published soon in pamphlet form by the Foochow College Romanized Press. Music, refreshments and a social hour completed a most enjoyable occasion. Many beautiful gifts were presented by foreign and native friends, among them a gold watch for Mr. Hartwell and honorary scrolls from the native officials for Mrs. Hartwell. Father and Mother Hartwell, as they are called by so many in all the missions, have so long been a comfort and inspiration to all who knew them that we

all pray they may be spared many more years if for no other reason than to provide to younger missionaries an object-lesson of unswerving fidelity, absolute unselfishness, broad-minded sympathy, and undaunted hopefulness. It would not be surprising if God's record of their lives showed their helpfulness to their associates as great a service as their life spent in working for the Chinese.

Hon. Kenkichi Kataoka.

BY REV. H. LOOMIS, YOKOHAMA.



NE of the best known and universally respected men in Japan is the Hon. Kenkichi Kataoka, who has been the President of the Lower House of the Diet for the past three years and was recently chosen to fill the same office for another similar period. Whatever criticism other men in prominent places may experience it is very noticeable that he goes forward in his course retaining the confidence and respect of all. What is quite singular and greatly to his credit is that all his honors come to him entirely unsought.

He has been the representative from Tosa province from the first opening of the Diet, and such is his popularity that sometimes no other candidate has been in the field, because he was known to be the practically unanimous choice of the people.

But the one thing that especially distinguishes this man is his decided and prominent stand as a Christian. When spoken to as to his being a probable candidate for the position of President of the Lower House of the Diet it was suggested that he had better put aside his Christianity for a while, as it might interfere with his election. He replied that he would not give up his religion to be the President, and he considered the office of an elder in the Presbyterian Church as more honorable and to be desired than that of the Chief Officer of the House of Representatives.

Some years ago he was in Tokio, when a regulation was passed to banish from the city all persons from his province who were not residents. He regarded the enactment as unlawful and preferred being put in prison to disobeying his conscience. His prison life afforded him an excellent opportunity for the study of the Bible and communion with God; and when he was released he declared that he was truly thankful for such an experience. Before this he had not taken time to carefully study the Scriptures; and he had not realized their value and also the preciousness of communion with our Heavenly Father in prayer. From that time the objections against Christianity had no weight with him, because he had had

such a rich experience of the presence of God and His comforting power that nothing could shake his faith.

He was chosen last year to take the place of the lamented Dr. Neeshima as President of the Doshisha in Kioto; and for this and other reasons was desirous of retiring from political life. But his constituents and the country would not consent to release him from their service, and so he has reluctantly taken his place once more as a leader in the development of political matters in Japan.

With men of such character to direct affairs the country is safe. What is to be feared is simply that their number is not yet sufficiently large to have a controlling influence. We are thankful that God has at this time raised up a man who is such an honor to his country and also to the Christian faith.

A Chinese Pastor for Forty Years.

BY A. L. WARNSHUIS, SIAO-CHI, AMOY.

WHO was the first Chinese pastor ordained in this empire cannot be definitely stated at this moment, for we are not sure where the first ordination took place. Between Ningpo and Amoy it is a question of only a few *months* difference in time. Still it is undoubtedly true that the oldest Chinese pastor in point of length of service, if not in number of years of age, is the present pastor of the Siao-chi church, the grand old man of the Christian church in the Amoy region, Yih Kwan-hsien. No one in the previous history of the Protestant church in China has continued in the active ministry so long as he. Ordained on March 18th, 1864, for forty years (Chinese reckoning) he has been the leader in ceaseless activity as a minister in this growing young church. Twenty of these years were spent as pastor of the Chuh-shu-kioh church in Amoy city and the remaining twenty in Siao-chi.

On May 6th and 7th (4th moon, 10th and 11th days), the fortieth anniversary of his ordination was celebrated in the S'iao-chi church. The interior of the church had previously been repainted and the walls decorated with greens and flowers. The weather was exceedingly favorable, and the people came from all the region round about to see the freshly decorated church and some to hear the addresses delivered by the visiting pastors. The Reformed Church Mission had sent Rev. P. W. Pitcher as its special representative. The Synod of Amoy, composed of the churches established by this Mission and those by the English Presbyterian Mission, sent its president and two other pastors. The churches in the

district assigned to the Reformed Church Mission were also represented by one of their pastors. All these made addresses at the meetings held on Wednesday afternoon and Thursday morning. Greetings were also received from one of the English Presbyterian missionaries in South Formosa.

In these addresses attention was called to the progress of the Amoy church since the day of Pastor Yih's ordination. Then there were only two stations, while now these number more than eighty. The two pastors who were ordained on that one day have now grown in number to about thirty. There were then only some ten foreign missionaries, all living in Amoy city, and now there are more than sixty, living not only in Amoy but also in seven inland stations. The number of those who in these forty years have found a Saviour and deliverance from sin cannot be counted, for these include those who have gone before to be with Him, whom they had learned to trust. In these forty years foreign conducted hospitals have been opened in seven places, and schools of primary and secondary grade for girls and women, as well as boys, have been opened wherever the church has gained a foothold.

What position in all this growth has been occupied by Pastor Yih was strikingly pointed out by Pastor Lin Ch-hien who, as a pupil in the theological school, a preacher, and as a neighboring pastor, has been in closest association with the grand old man. Among many other things, he said: "As in the family the eldest son bears burdens which his younger brothers need not share with him, so Pastor Yih as the eldest son of the Amoy church, if not of the church in all China, has always been our leader. Many of us were his pupils in our theological school. While nominally pastor of only the Chuh-shu-kioh church, he in reality was the pastor of all the Tung-an district and exercised an oversight of all the church work there, as he later did in all the Siao-chi region. Almost all the deeds of the churches established by the Reformed Church Mission, as well as many in the English Presbyterian districts, are made out in his name, a proof of the extent of his labors. Not only has he been our leader in this respect, but he has also set us an example of purity of motive, for never has any one ventured to suggest any idea of a desire for fame or wealth in anything Pastor Yih did. With reference to the bound feet of women, it was Pastor Yih whose daughters first were given their natural feet, and when schools for girls were finally established, it was again Pastor Yih whose daughters were the first pupils. In our Domestic Missionary Society, Pastor Yih has always been the leader and the strongest supporter. So with reference to all he has done, it has been well said: 'Pastor Yih's eyes have always seen far ahead.' Nor must

I in this connection forget her who for so many years was his wife. As he has been among pastors the first, so she among pastors' wives was always the leader, and may well be taken as an example. My words of praise are not equal to what she was. At the celebration ten years ago," Pastor Liu continued, "I also spoke here as the representative of the churches established by the American Mission, but to-day I speak in behalf of three more fully organized churches than I did then. These three added churches are all the outgrowth or offspring of Pastor Yih's church in Siao-chi. So in these ten years the only churches organized by the American Mission have been those in the district where Pastor Yih was in charge, a striking proof of how God has been willing to use him." And then in a few closing, earnest words, the speaker showed that Pastor Yih's place in the church to-day was due not to his learning, for he had the privilege of only two years in school, nor to any other natural ability, so much as to his simple, earnest faith, his constant following of his Lord, his zeal for the salvation of souls, and his willingness to be used of God in any capacity.

To all these words of praise and congratulations the Pastor replied that they made him happy and yet ashamed. For it was God alone who had spared him all these years and had been willing to make use of him. And so he pointed out how through all his ministry he could see the kind providence of God leading him, closing with these words: "Will you with me praise and thank God that we may make some return to Him for all His goodness and may glorify Christ."

In addition to the services when these addresses were made, it had been planned to hold a thanksgiving prayer meeting on Wednesday evening. But the people of all the neighboring villages came out in such large numbers that a prayer meeting was quite out of the question. Indeed it was only with great difficulty that the pushing, shouting crowd in the church and about the front door were sufficiently quieted so as to make it possible to hear the speakers. When comparative quiet had been established, the pastors present took turns in preaching the gospel to these heathen, and not for one hour only but continuously until after midnight. So on Thursday there was a crowd of sight-seers continuously coming and going, and the preachers did not miss the opportunity of giving them more than they came seeking. All day and again until midnight there was continuous preaching in the church. And at such a celebration what could be more fitting.

The proof of the esteem in which Pastor Yih is held by all who know him was not confined to the addresses given, but was shown to the eye in the number and character of the scrolls presented to

him. On the walls of the church and chapel were hung ten pairs of 聯, twenty 綵, and two 中 幅, presented to him, some by the churches and Christians, some by the local, civil and military officials, and others by the allied four clans of Siao-chi, a neighboring alliance of eight surnames, and other individual clans of the surrounding district, of which the elders and principal men are still heathen. Had we not known it before, these scrolls would have proven to us that Pastor Yih is the most influential, the most respected, and most honored man in all the Siao-chi valley, a position he has won not by any exhibition of power, but simply by his integrity. Among these scrolls the one given by the highest military official in Siao-chi, the Chung-chuin, attracted much attention. On it were written these four characters: 上主加恩, "May the Lord add His Favor." To see this official neglect to quote from his Confucian books on this occasion, when even the Christians for the most part did so, and use words which might properly come from a Christian, greatly impressed all who saw it. The Synod of our Amoy church has decided to establish a fund to be known by some name, commemorative of this occasion, to be administered by Synod, the income to be given to the Domestic Missionary Society. To this fund all the churches are invited to contribute. In this way we hope to keep Pastor Yih's long years of effectual service in everlasting remembrance.

So the church in China is growing and is already beginning to celebrate its anniversaries. May this be but the first of many similar celebrations that shall occur in the years to come, commemorating the long and fruitful service of other true and faithful men who shall give their lives to their Lord, and so shall hasten the coming of His kingdom in China!

"To do without thought of winning or achievement, to serve without hope of gratitude or recognition, to accept the task and opportunity of the day and ask only strength to do it well, to complain of nothing, to live openly and self-containedly a life of moderation free from ambition, let this and these things be my daily aspiration."

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Mandarin Romanization.

PERHAPS no Committee appointed at the last triennial meeting of the Educational Association had assigned to it a more important or a more difficult task than that of the Committee on Mandarin Romanization, and we are glad that we can now give to the public a short description of the system which this Committee has adopted. We hope, however, that our readers will not begin to criticise the Committee's work until they have read carefully the Introduction to the Syllabary which the Committee has now in Press and which will be ready before long. Two other books should also be procured by those who wish to study the system, viz., the Romanized Primer and the Gospel of Mark, which are ready for the Press, or nearly so.

The Committee has spent much time in careful investigation and painstaking study and have looked at the subject from a practical rather than a theoretical standpoint. Those who are interested in this subject should not allow their prejudices to stand in the way of giving to the Committee's system a fair trial. We believe the system should be loyally accepted and given a hearty support,—at least until the next Triennial Meeting of the Educational Association,—when the whole subject may be taken up, if thought best, and be discussed fairly and intelligently.

PROGRAMME OF THE COMMITTEE.

The order of procedure adopted has been :—

First.—To fix what, in their judgment, should be the phonetic value of the letters used.

Second.—According to the system of spelling thus obtained to form a comparative table showing the phonetic spelling of each class of sounds as pronounced in most of the Mandarin dialects, so far as their information allows.

Third.—To prepare a Sound Table showing the standard spelling decided upon for each class of sounds, i.e., the spelling intended as the uniform spelling to be adopted in all Mandarin districts and to be used in the printing of Romanized Mandarin books.

Finally — To prepare a Syllabary showing the standard spelling of every character likely to be used. In the tentative edition this Syllabary will include only the characters of the New Testament.

Thus, while there will be but one spelling (viz., that of the Standard Sound Table) for every word as used in books published according to this system, it will be possible, by reference to the Comparative Sound Table, and to the Tables showing the value of the letters used, to apply the system with phonetic consistency in any dialect if so desired. At the same time the Committee believe that a careful study of this Comparative Sound Table will show that, on the one hand, the points of agreement are so numerous, and, on the other hand, the changes of pronunciation from one dialect to another so consistent, as to convince the least sanguine of the feasibility of using the uniform system.

VALUES OF LETTERS.

The following will show the phonetic values of the letters used in the Standard or Uniform System :—

Finals.

- a* as in *father*, but slightly modified when followed by *n* or *ng*.
- ai* as in *aisle*.
- ao* as *ow* in *owl*.
- e* as in *her*, *perch*; followed by *n* or *ng* it has almost the sound of short *u* in *fun*.
- ei* as in *weight*.
- i* as in *police*, but shortened when followed by *n* or *ng* to *i* as in *ring*.
- ia* with the powers of *i* and *a* given above, the accent being on *a*.
- iai* with the powers of *i* and *ai* given above, the accent being on *ai*.
- iao* with the powers of *i* and *ao* given above, the accent being on *ao*.
- ie* and *ien* as *ee* and *een* in *re-enter*.
- io* as *eo* in *re-open*.
- iu* as *iew* in *view*.
- iung* with the same power of *iu* as given above.
- ï* represents the natural vocalization of the preceding initial, represented by *ih* in Wade and by *i* in Baller and Mateer. In the case of enclitics, particles, etc., the vowel letter is omitted and the initial only is used.
- o* as in *go*.
- ou* as in *soul*.
- u* as in *rumour*.
- ui* with the powers of *u* and *i* given above.
- ung* with the same power of *u* as given above.
- ü* the same as the French *u*.
- üe* and *üen* with the power of *ü* as above, and with the power of *e* in *ie* as described above.
- üin* with the power of *ü* as above, and *in* as in *win*.

Initials.

The letters *f*, *h*, *l*, *m*, *n*, *r*, *s*, *sh*, *w*, and *y* have the same consonantal values as in English.

The following letters also have the same value as in English, but with strong aspiration :—*ch* (as in *church*), *k*, *p*, *t*, *ts*.

The letters *dj*, *g*, *b*, *d*, *dz*, are used for the unaspirated forms of *ch*, *k*, *p*, *t*, and *ts*, respectively.

Of *hs* the best illustration is that given by Wade, viz., the *hs* in *hissing* when the first *i* is omitted.

The combination *sz* has the same value as *s*; it is used in the Standard System to differentiate it from the *s*, which in some dialects changes to *sh*.

Tsh and *dzh* in like manner have the same value as *ch* and *dj* respectively. They are used in the Standard System to differentiate those words in the *cheng* and *djeng* class—which become *tseng* and *dzeng* in some districts—from those of which the initial does not change.

Joining of Syllables.

The Committee recommend:—

(1). That in all proper names the syllables be joined together without hyphen; thus: Yohan, Yelusaleng.

(2). That enclitics (such as 子 and 兒) be joined by hyphen to the preceding word; and, generally, where two or more words are coupled together in speech, but express a single thought, the syllables be joined together by hyphen; thus: hai-dz, fuh-yin.

(3). That the possessive particle 的, and prepositions, be printed as separate words; thus: Yesu dih fuh-yin, dzai ren mien tsien.

(4). That the words 上主 and 聖靈 be printed separately, with a capital letter for each word; thus: Shang Dju, Sheng Ling.

Tones.

The following will show the method of indicating the tones adopted by the Committee:—

For the	上平	no mark, e.g.,	夫
" "	下平	use -	符
" "	上聲	" ' "	府
" "	去聲	" ` "	副
" "	入聲	" h "	福

Bible Publication in China.

DURING the year 1902, the following Chinese Bibles and Bible portions were printed by the three Societies working in China: British and Foreign, 840,655; American, 469,100; National Bible Society of Scotland, 324,800,—a total of 1,634,555.

These three Bible Societies have, during the last three years,—ending December 31st, 1902,—printed the following Bibles and Bible portions:—

Dialects in Character		{ Mandarin 2,730,185 }	2,793,785
		{ Non-mandarin 63,600 }	
Romanized	...	...	47,055
Mongolian	...	...	10,000
Wên-li		{ Classical ... 639,205 }	1,286,105
		{ Easy Wên-li ... 646,900 }	
			4,136,945

It is worth noting that the number of publications in the spoken vernacular is more than twice the number printed in Wên-li. In 1903 the number printed in Mandarin was more than three times the number in Wên-li, the figures being respectively 1,210,035 and 388,325.

Education at the World's Fair of 1904.

The following circular letter explains itself. We hope that our educationists will do what they can to assist. Christian education is doing great things for China, and we believe that a good exhibit at St. Louis may do much to interest the people at home in our work:—

TO TEACHERS IN CHINA:

At the St. Louis Exposition of 1904 the place of honor is to be given to education. The Exposition will open on May 1st, 1904, and promises to surpass all previous international exhibitions in size and quality. The Chinese government has appointed official delegates and will send extensive exhibits.

Education in China, in the modern sense, may almost be said to be conspicuous by its absence. For this very reason, paradoxical as it may seem, modern education in China must have its place in the Educational Building at St. Louis. A showing of what China is trying to do and how it is being done, both by native initiative and by foreign agencies, will help in many ways the progress of the work. The general interest of the world in China and her problems at this time demands that there be a fair presentation of this her most urgent problem to the teachers of the world.

A letter from Howard J. Rogers, Esq., Chief of the Department of Education for the St. Louis Exposition, says: "It has been one of my strongest desires to secure from the Orient some adequate exposition of educational methods and standards."

The Commissioner for China to the Exposition, Mr. F. H. Carl, Commissioner of Customs, has requested us, the undersigned, to communicate with the teachers of China on this subject and to secure an educational exhibit.* To this end we ask your advice and co-operation. The content of the proposed exhibit may be roughly indicated as follows:—

* We were also appointed by the Executive Committee of the Educational Association of China to make such arrangements as should be necessary to carry out the idea.

1. Courses of study and reports or catalogues of the various schools and colleges showing the character of the work, what text-books are used, the number of teachers and students, etc.

2. Photographs of buildings, grounds, laboratories, and other special features, showing also the students. (There will be wall space for large photographs, but it will be desirable to have photographs bound up with students' work also, as mentioned below.) A series of photographs showing different phases of the work of a particular class is a very illuminating sort of exhibit; likewise models of buildings.

3. Students' Work.—This should include interesting specimens of all regular exercises, such as original essays, map-drawing, laboratory note-books and other note-books, examination papers (with questions attached), apparatus made by students and constructive work of any kind. Such written work should be on paper of uniform size, arranged in groups for binding.

4. Books and appliances of a distinctive character, used in teaching, especially maps, charts, models and the like, made in China or specifically for use in China. "Romanization," so far as it has facilitated the work of teaching, and primers for teaching Chinese children their own language by Western methods, are examples of other devices that might be included here.

5. In order to approximate completeness in the exhibit, it will be necessary to secure from authors and publishers copies of standard works that have been prepared by educationists in China, such as translations of important treatises, various dictionaries and the more notable text-books. Such works, when in Chinese, should be accompanied with full descriptive labels in English.

The full scope of the exhibit from China cannot be definitely determined until responses shall have been received from teachers throughout the empire, stating what they can contribute. The committee earnestly request that you write without delay, stating what you can probably send, and making any suggestions that may tend to the effectiveness of the exhibit. Immediate action is necessary in order that the plans made may be carried out in time. All articles intended for exhibit must reach Shanghai early in November, whence they will be shipped to St. Louis at the expense of the Chinese government.

An envelope is enclosed with blank form for your reply as to what may be expected from you and your suggestions in the interest of a good exhibit. This preliminary report is desired just as soon as possible.

It is hoped that the Chinese educational exhibit, after its return from St. Louis, may be set up at some central place in China as part of a permanent educational museum for the promotion of educational ideals, and of co-operation among teachers.

Begging the favor of an early response,

We remain,

Faithfully yours,

C. M. LACEY SITES.

GILBERT REID.

Romanized Bible Publications since 1900.

THE subject of Romanization occupied a prominent place in the Missionary Conference of 1890, and a Committee was appointed to give special attention to this subject. The Committee will be able to report considerable progress to the next conference. The most important work in this line has been the preparation and publication of the Scriptures. This work has been carried on in thirteen dialects, and more than a hundred thousand Romanized Bibles and Bible portions have been printed since the Conference of 1890,—the last year exceeding any year before. Below will be found a table giving the number printed in each dialect :—

Amoy	...	...	...	...	...	...	18,000
Canton	...	...	...	...	...	...	4,250
Foochow	...	...	...	...	...	...	9,350
Hainan	...	...	...	...	...	...	2,600
Hakka	...	...	...	...	...	...	550
Hinghua	...	...	...	...	...	...	50,000
Kienning	...	...	...	...	...	...	1,250
Kienyang	...	...	...	...	...	...	300
Ningpo	...	...	...	...	...	...	12,745
Peking	...	...	...	...	...	...	500
Shanghai	...	...	...	...	...	...	500
Shantung	...	...	...	...	...	...	500
Soochow	...	...	...	...	...	...	500
Swatow	...	...	...	...	...	...	6,379
Taichow	...	...	...	...	...	...	2,013
Wenchow	...	...	...	...	...	...	500
							109,937

It should be noted that the above table gives only the number of Bibles and Bible portions printed by the British and American Bible Societies. We understand that at Foochow, and perhaps at other places, a large number of Bible portions have been printed which are not included in the above figures.

The present year will no doubt be a year of considerable progress in the work of printing Romanized books. The great Mandarin-speaking section of China has hardly been touched as yet, but the Committee appointed at the last Triennial Meeting of the Educational Association is at work, and we may hope soon to have one of the gospels in Romanized—with more to follow.

The progress of this movement will perhaps be more evident from the following table, giving the publications in Romanized for each year since 1890 :—

1891	...	750	1897	...	4,500
1892	...	500	1898	...	11,089
1893	...	1,813	1899	...	22,000
1894	...	10,200	1900	...	16,010
1895	...	5,290	1901	...	5,450
1896	...	6,740	1902	...	25,595
		<hr/>			<hr/>
		25,293			84,644

It will be seen from the above table that there were more Romanized Scriptures published during the last year than during the first six years of this period. The total for twelve years is 109,937, as in the first table.

New Edition of Gray's Anatomy.

DR. H. T. WHITNEY writes: We are glad to be able to announce that the printing of the new translation of Gray's Anatomy, using the revised medical terms, has been begun, and we expect to be able soon to send out the first of the three volumes, to those wishing it, in advance. The price cannot now be given, but it will be reasonable for a work of this kind. Any desiring the first volume in advance will please send their orders, stating whether in brown or white paper, to "H. T. Whitney, M.D., Pagoda Anchorage, China." Both kinds of paper will be paged and arranged in foreign style, with English as well as Chinese headings, the white paper being printed on both sides, and being somewhat more expensive than the brown paper.

Nearly one hundred new cuts have been added, making it thoroughly illustrated, and the General Anatomy, or Introductory part, has been quite fully translated, including much of the histological matter, thus bringing the whole work as fully up-to-date as it is possible to do in a rapidly developing science. It can also be had at the Presbyterian Mission Press, Shanghai.

Educational Association of China.

EXECUTIVE COMMITTEE MEETING.

THE Committee met at McTyeire Home, May 5th, 1903. Present: Dr. Parker (Chairman), Dr. Reid, Mr. Bitton and Mr. Silsby. After prayer the minutes of last meeting were read and approved.

Dr. Parker was authorized to have printed in English and Chinese 600 copies of the Course of Study prepared by the Associa-

tion's Committee; a copy to be sent to each of the Association's members.

An edition of 1,000 of Dr. Pott's Pedagogy was ordered printed; the estimate being \$77.44.

The publication of a folder containing a price list of the books published in the Association's catalogue was approved and an edition of 2,000 copies ordered.

The Treasurer was authorized to send £200 sterling to Messrs. W. & A. K. Johnston, Edinburgh, on account of maps and charts.

Dr. Sites and Dr. Reid, having been appointed by the Association's Executive Committee to consider the practicability of an educational exhibit from China to the St. Louis Exposition, reported that they had conferred on the subject with Mr. Carl, Commissioner of Customs and Official Commissioner for the Chinese Government to the St. Louis Exposition, and had been requested by him to collect an exhibit. For this purpose Mr. Carl has authorized them to correspond with educationists; first, in order to secure suggestions, and then in order to get the exhibit together. The Chinese government will provide for the expenses of shipment from Shanghai to St. Louis and return.

The Committee authorized Dr. Sites and Dr. Reid to proceed with this correspondence, in accordance with the request of Mr. Carl.

The names of Rev. Arthur H. Smith, D.D., of Pang-chuang, and Mrs. M. E. Hoy, of Yochow, were proposed for membership and approved.

The Committee adjourned to meet at the call of the Chairman.

J. A. SILSBY, *Secretary.*

Correspondence.

"MORE MISSIONARIES FOR CHINA!"

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your Editorial Comment on the recent appeal of the Madras Conference for 9,000 more missionaries, there must be a mistake. Because if for each of the desired total of 12,000 missionaries for India 50,000 souls are reckoned, this would suppose the population of India to be 600 millions. But from a notice in the German Volunteer Magazine I

conclude that the Madras Conference asked for one male *and one lady* missionary for 50,000 souls, i.e., really one foreign worker for every 25,000 souls. Applied to China this would mean about 16,000 workers (including ladies). According to Mr. Beach's statistics (June RECORDER, p. 315) we have up till now only 1,188 male missionaries in China, *only 610 of them being ordained men!* Personally, I think, that one male and one lady missionary for every 100,000 souls is all that we can reasonably

ask for. Our present foreign force being 2,800, this would mean an increase of about 5,000 foreign workers for China, say within the next twenty years, which is not at all unreasonable. But much more than this do we need a systematic increase of our *trained native workers*, the possibilities of which increase have been so ably set before us by Dr. J. Ross's "*Mission Methods in Manchuria*."

Yours truly,

P. KRANZ.

Kuling, 18th June, 1903.

COMMENTARIES IN MANDARIN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The following resolution was adopted by the meeting of Synod which has just closed its sessions in Peking, and I was requested to forward it to you, asking that it might be published in the RECORDER:—

"Whereas, the Commentaries on the books of the Bible are almost wholly in Wên-li, not a few of them in rather difficult Wên-li, classes of books fitted to meet the needs of scholars, yet,

Whereas, there is a very large and important constituency in our churches who have had very meagre educational opportunities in their youth; in some cases having learned to read their Mandarin Bibles only since becoming Christians, and hence they are almost wholly unable to understand the Wên-li, and

Whereas, it is of the utmost importance in order to secure their growth in grace, knowledge, and usefulness to the church, that the truths of the Bible be put in the simplest form and be placed within their easiest reach and not locked up in a, to them, unknown tongue, and

Whereas, further, there are not a few amongst our teachers and scholars who in studying the more abstruse doctrines prefer to have them put in the simpler Mandarin, thereby getting a clearer, firmer hold of such truths,

Therefore we would put on record our strong conviction that the need of preparing Commentaries in the Man-

darin is an imperative one, and we desire therefore to call the attention of those engaged in literary work to this need by publishing these resolutions in the church papers, both English and Chinese."

With thanks in anticipation,

I am,

Faithfully yours,

CHARLES A. KILIE,
Acting Stated Clerk.

SELF-SUPPORT IN THE MISSION OF
THE PRESBYTERIAN CHURCH OF
ENGLAND, SOUTH FORMOSA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just completed a statement of the accounts of the above Mission for 1902, and herewith forward you a copy. I wish to make one or two remarks regarding this statement.

(1). The statement (in Romanised Chinese) has been printed at our own Mission Press here in Tainan by Chinese printers.

(2). Every cent of money noted in that statement was given by Chinese Christians, none whatever by foreigners.

(3). For 1902 the total income, apart from the previous year's balance, was \$9,584.34 Mexican. Compared with 1901 this is an increase of \$2,124.00.

(4). The total church membership in full communion on 31st October last (the end of our statistical year) was 2,325. The full name and address of these 2,325 church members can be given if desired.

(5). Thus the average contribution per church member for 1902 was \$4.12. In 1901 the average contribution was \$3.40, showing an increase of 72 cents per member.

(6). I append herewith a statement showing the progress of the Chinese church towards self-support since 1894:—

Year.	Church Income.	Church Membership.
1894	\$1,780	1,265
1895	1,949	1,256
1896	2,488	1,291
1897	3,732	1,399
1898	4,491	1,745
1899	6,222	1,875
1900	5,685 {ten months}	2,019
	only }	
1901	7,460	2,204
1902	9,584	2,325

I send you the above notes in the belief that they will be of interest to your numerous readers.

I am,

Yours sincerely,

DUNCAN FERGUSON.

REQUEST FOR HYMN BOOKS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am compiling an Index to the Psalmody of the Chinese Christian church, and am anxious to possess all the hymn books used by the different branches of the church of Christ in China. I shall be glad therefore if missionaries who read this will forward to me copies of the Hymnals used by them, preferably with English Index attached, and I will refund cost of book and postage, etc.

I already possess the following books, so that any missionary making use of any of them need not forward, but I shall be glad if any book other than those named on the accompanying list is used, that a copy of such a Hymnal should be sent to me.

The Hymnals I have in my possession are as follows:—

Hankow Union Hymnbook (C. R. T. S.), 頌主聖詩.

C. I. M. Hymnbook, 頌主聖歌.
American Church Mission Hymnal, 頌主聖詩.

Methodist Episcopal Hymnal (Kiukiang), 讚頌主詩.

Hymnal Companion to the Book of Common Prayer (Archdeacon Moule), 讚美歌詞.

Presbyterian Hymnal (Nevius and Mateer), 讚神聖詩.

Tientsin Hymnal (Rev. Jonathan Lees), 聖教詩歌.

Shantung Baptist Hymnal, 頌主詩集.

Peking Hymnal (Blodget and Goodrich), 頌主詩歌.

Kiangnan Hymnal, 江南讚美詩.

The Memorial Hymnal, 公讚詩.

The above Hymnals are already included in my index.

I also possess copies of the following: 幼童歌頌, Methodist Episcopal Church, and 耶穌聖教詩歌; the last printed from wood blocks and issued from Shansi, 曲沃.

This last named book contains several hymns which I believe were the composition of the late Pastor Hsi. I should be glad to possess an English index of the book and also to possess a copy of the music for Pastor Hsi's hymns. If any of your readers can favour me with copies of other books, native music, etc., etc., I shall be greatly obliged.

Yours sincerely,

C. S. CHAMPNESS.

Hankow.

TERMS FOR GOD.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the first paragraph of the Editorial Comment in the March number of the RECORDER you say: "We are interested, and pleased as well, to learn that in the movement among the various Protestant missionary bodies in Peking, one of the first steps towards union was the proposal to unite on Shang Ti for God and Sheng Ling for Holy Spirit."

I should think that many readers of the RECORDER would note the paragraph with like feelings of interest and pleasure. I have been

very glad to note that from time to time you call attention to this very important question.

Is it not time that something definite should be attempted towards a settlement of the question? I fully accord with your expressed conviction that if ever there is an agreement on a uniform use of terms it must be somewhat on the lines of compromise. It is quite true as you say that weighty objections can be urged against both; is it not also true that no one set of terms fully satisfies the requirements in every case? Very many missionaries, although they may use books and tracts with one set of terms, yet make use continually in their preaching of all the terms. Why not extend this use?

The first essential is that the term Sheng Ling be accepted for Holy Spirit. It seems to me that the most effectual bar to an agreement on the question has been this use of the term Shen by those who hold to the term Shang Ti. I do not wish to enter into a discussion of the question, but merely to point out that in the event of a compromise the use of Sheng Ling for Holy Spirit is a *sine qua non*.

Having premised so much I will now submit a proposition which I have always thought seemed to be very fair and which would, I think, if accepted, go a long way towards settling the question. The idea is not mine; the substance of it appeared in the pages of the *Messenger* something over ten years ago as a report of a paper read before some gathering of missionaries, by whom I cannot now say. The proposition or suggestion is as follows:—

In the original Hebrew there are four distinct and commonly used terms. Of course no one term in Chinese could be appropriately used for all. Why not use the Chinese terms which translate the meaning of the original?

Thus:—

HEBREW.		ENGLISH.	CHINESE.
El	Most High	God	Shang Ti.
Eloah or Elohim	An object of Supreme worship	God	Shen.
Adonai	The plural of majesty	Lord	Shang Chu.
Yaveh or Yehowa	The self-existent one	Jehovah or LORD	Ye-ho-wha, or a translation.

Yours faithfully,
B. F. W.

MR. FOSTER'S ARTICLE AND THE
"CIRCLE OF PRAYER."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read with much interest and pleasure the article entitled "Two Visions," by Mr. Foster, in the May RECORDER, which appears to me most opportune.

I feel sure that what many of us missionaries continually need, and, also, what some of us so readily lose, is that "look"—that meditation on the glorified Christ—which initiates into God's secret and brings the "absolute calm" when brought face to face with the "confusion and pain and suffering and apparent failure," of which Mr. Foster speaks.

Somewhat on this same line Pastor Stockmayer, in one of his booklets commenting on Genesis xv. 4-5, has said: "Be not anxious as to what thou hast and what thou hast not. Look away from the possibilities and impossibilities of thy life. Lift up thine eyes to heaven. Reckon with heavenly factors. Let thy weary, depressed soul lose itself in infinity. *Sacred the hours when God raises us out of the depression of the visible.*"

Such an attitude of soul appears very necessary at this present time in China. Many of us have been meeting during the past year or so with large numbers of "enquirers," a good per cent. of whom have come about us with mixed motives. This has, doubtless, given a unique and unprecedented opportunity for

preaching the gospel, for which we devoutly thank God. But now, if one may judge from reports from many places, the ebb has set in, and some of the former indifference and opposition is reoffering. Hence our need of looking at things from the divine and eternal standpoint.

I venture here, also, to draw attention to another matter somewhat related to the foregoing, i.e. "THE CIRCLE OF PRAYER FOR WORLD-WIDE REVIVAL." The design of this Circle is to link together those who are willing to make a definite effort to pray *daily* for world-wide revival and to keep on praying until the answer is given. The Honorary Secretaries are Albert Head, Esq., Rev. C. G. Moore, Rev. F. Paynter, M.A., and Dr. A. T. Pierson. The Circle has representatives all over Britain and in many other parts of the world. It is suggested that prayer should be not only private and individual, but also that the subject be introduced into public prayer meetings. Membership involves no pledge or bondage of any kind, but simply earnest desire for such revival and purpose to pray for it. Those wishing to join the Circle should send name and address to the Honorary Secretaries "Circle of Prayer," 10 Paternoster Row, London, E. C. England. There is no subscription fee, and the card of membership will be sent post free. It is suggested that missionaries bring this compact of intercession to the notice of the Chinese Christians and churches, that there may ascend to God from His people in all lands a united plea for the revival which all lands profoundly need. Over one hundred and fifty years ago Jonathan Edwards' "call to concerted prayer" was followed by a "tidal wave of revival." May it be so again!

I am,

Yours sincerely,
LEARNER.

ENCOURAGEMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Believing that the following letter will be of general interest to Protestant missionaries in China, I take pleasure in furnishing it for publication in the RECORDER.

M. C. W.

150 Fifth Ave., New York,
May 6th, 1903.

Rev. MYRON C. WILCOX,
Foochow, China.

MY DEAR DR. WILCOX: The members of the Open Door Emergency Commission need no assurance of the eagerness with which our missionaries on the field are observing the present development of missionary spirit and activity among the home churches of Methodism. We desire simply to convey to you direct and cheering intelligence concerning our plans and hopes, and as giving us added strength in our own work, we invite your participation in all that this new movement means in prayer and effort.

Already there have come to us many messages from the foreign Conferences and Missions, showing that knowledge of the profound impression made by the Cleveland Missionary Convention has reached the fields and has brought great encouragement. Indeed we are inclined to believe that the remarkable increase in missionary enthusiasm and giving which has come from that gathering, perhaps does not match in value the inspiration and satisfaction which it has brought to you, who are at work where the problems are the greatest and burdens the heaviest.

The home church to-day is aroused more deeply than ever before in the memory of the present leadership. Everywhere throughout the whole connection there appears to be a new impulse to

missionary devotion and conquest. The advance in missionary offerings last year, which amounted to \$112,000 more than the total contributions of the previous year, has already been made known to you through the increased appropriations of the current year. You will rejoice with us that the General Missionary Committee at its meeting to be held in Omaha next November will probably have the privilege of making another advance in appropriations. In fact, the Spring Conferences have already exceeded their gifts of last year to the extent of \$40,000, and we have reason to expect a commensurate increase on the part of the Fall Conferences. We feel that if at home we are faithful in spreading the facts in prayer and in maintaining the urgent propaganda which has been under way for the last fifteen months the forces at the front may well hope to be able to enter in the not very distant future many of the emergent fields which have been confronting them for so long a time.

Far better than the financial side of the work, important as that is, there seems to be a spirit of genuine and intense missionary conviction taking possession of presiding elders, pastors and people. Pastors by hundreds are preparing fresh missionary addresses. By exchange of pulpits individual churches have a succession of missionary presentations. District and conference missionary conventions are being held in large numbers, and the best methods of promoting missionary interest among all classes of the constituency of the church are being widely studied. The young people are being enlisted in missionary endeavor as never before. Within the last five years no fewer than 100,000 missionary books have been sold to Methodist young people. Missionary study is being entered upon in hundreds of

Leagues, and the monthly missionary meeting is now an established fact in thousands of Chapters.

More than all this we are profoundly convinced that missionary prayer is ascending from our people to the Lord of the harvest in greater volume and intensity than heretofore. During the week of April 5th-12th not only the members of our own churches, but those of many other denominations responded to the call for special prayer for missionaries and the missionary cause, and the God who hears and answers prayer without doubt has already wrought mightily in other lands because of the faithfulness in supplication of His children in America during that week and other weeks.

Having some conception, we trust, of the trials and discouragements in the midst of which you are called upon to render your life service, we have thought that you would be glad to know that the church at home is not unmindful of the great developments that make imperative from us all enlarged enterprise and activity; and we ask you to unite with us in daily prayer that God will still more profoundly stir His church till it arises in its strength to do the work committed to it by the Captain of our salvation. We covet from you such faithful remembrance in prayer during these days; and, knowing something of your need, we pledge ourselves not to be neglectful in praying for you, for the members of your mission folds, and for the peoples among whom you labor.

With cordial greetings, we are,
for the Commission,

Most sincerely yours,

A. B. LEONARD,
Cor. Sec.

EDW. G. ANDREWS,
Chairman.

S. EARL TAYLOR,
Executive Sec.

Our Book Table.

Nü Sī Shu 女四書. Woman's Four Books. By Mrs. John L. Nevius. White paper. Presbyterian Mission Press. Price ten cents.

ABSTRACT.

First Book: Rules of Conduct.—Woman not the Head, Obedience to Superiors, Whole-heartedness, Adaptation.

Second Book: Female Education.—Virtue, Uprightness, Speech, Conduct, Diligence, Frugality, Caution, Goodness, Teachableness, Care of Parents, of Elders, Motherhood, Harmony, Example to Children, Relatives.

Third Book: Practical Discourses.—Care of Body, Household Arts, Etiquette, Early Rising, Serving Parents and Husband, Teaching Children, Attention to Household, Entertaining, Peace and Quietness, Virtue.

Fourth Book: Heroines.—Royal Families, Mother, Daughters, Virtue, Loyalty, Compassion and Love, Etiquette, Wisdom, Able Goodness.

"The great future of society must be by all the traditions of the world's past, by all the laws of nature and by all the facts of science, be the ascent of woman."
—Henry Drummond.

Nü Sī Shu gives us for this work a moral code. As its name implies, it is divided into four books. The first gives rules of conduct for all the various relations of woman's life; the second, on female education, gives a list of virtues to be sought; the third tells of "the common round, the daily task" and how to fulfil the duties therein; the fourth gives a long list of heroines who, however, they may have erred in their method of procedure, yet unmistakably evidence much self-denial, pure disinterestedness, and loyalty.

As a text-book for girls' schools the book has many good points. The teachings are explicit, the admonishments earnest, the details exhaustive. The same moral principles may be taught in other books now generally used in girls' schools,

but from them these principles are not so easily deduced, nor can the girls so readily follow the examples given. The book contains much information about women, and this has been carefully collected from many widely-different sources. There is thus placed within the pupils' reach that which they have neither time nor ability to gather for themselves. Because of the familiar topics the book furnishes excellent exercise in changing from "Wên-li" to colloquial. Throughout education of woman is exalted.

We thank Mrs. Nevius for this carefully prepared book for women as we remember "the shortest, surest way to secure the elevation of a race is to train up a pure, strong womanhood."

Mrs. CALVIN WIGHT.

Mission Methods in Manchuria. By John Ross, D.D. 251 pages. Illustrated. Oliphant, Anderson, and Ferrier, Edinburgh. For sale at the Presbyterian Mission Press, Shanghai. Price, \$2.00.

In his Preface Dr. Ross remarks, "The year 1874 began with three baptized men as the nucleus of the present Presbyterian Church in Manchuria. The year 1900 began with more than 2,700 persons on the rolls of the church, either as baptized members or as accepted applicants for membership. Probably half as many more, related to these by family ties, had abandoned idolatry and considered themselves connected in a sort of fashion with the Christian church. Ten times as many had such an elementary knowledge of Christian doctrine as to lead them to regard it with respect, many of them declaring that Christianity must be the future religion of the Chinese."

It is the story of the inception in the midst of great prejudice and opposition, the continuance and gradual development of this work that Dr. Ross tells in the fifteen chapters of his book, and it is a book that every missionary in China should read and ponder. Some of us were already familiar with the story of "Old Wong" and his interesting history, and much of the book reads like a veritable new Acts of the Apostles. In view of its rapid development, and with unpleasant possible complications should Russia come into full power in that region, the work in Manchuria will be watched with no ordinary interest in days to come.

REVIEW BY A. H. S.

Typology of the Old Testament. In two vols. Vol. I, fifty-nine leaves; Vol. 2, forty-five leaves. Cut on blocks at T'u'ngchou (Peking).

This book comes with no intimation that its author has been an accomplished teacher of the Chinese for a long term of years, or that her name is Mrs. Eleanor W. Sheffield, the wife of the well-known President of the North China College of the American Board at the city where the work was printed. This fact, which will justly have weight with the reader, ought to have been printed on a supplementary title page, say at the close of the volume. In the multiplication of books it is a decided convenience to know at a glance what a book professes to be and by whom it was compiled, and now that English letters are so much sought after all over China their presence in a volume intended mainly for Chinese use cannot be an objection. We urge everybody who is publishing books to consider this suggestion as a saving of time and trouble. This work is the product of actual class-room work for a long period, and any

work thus prepared has a place and a value otherwise unattainable, because it has already been tested. It is evident that this is a thoroughly sane and wholesome treatment of a subject of interest and importance. To give the reader a notion of its scope the table of contents is herewith summarized. The first chapter treats of the principles and the uses of types, with notices of the differences in the explanation of them in different ages and a discussion of their value. Chapter II relates to Patriarchal Rites, the Tree of Life, the Cherubim, Animal Sacrifice, and the Primitive Sabbath. Chapter III deals with the Patriarchs themselves, Abel and Enoch; Noah and the Flood; Abraham, Jacob and his Sons, and the Promise to Abraham. Chapter IV is concerned with the Israelites in Egypt and their deliverance through Moses. Chapter V relates to the life in the Desert—manna, water, the Pillar of Cloud and of Fire. Then follow Mount Sinai, the Commandments, the Book of the Covenant and the Law; the Rites of the Law, the Tabernacle: its pattern, materials, and value; the Levites, the Offerings, the Ritual of Purification, concluding (Chapter XV) with the Sabbaths and Feasts and the Jubilee Year. The style is simple, and the book ought to be largely introduced into schools as an adjunct to the study of O. T. history, which is often deficient in interest from the lack of the right point of view. The volumes may be ordered of the Presbyterian Mission Press. Brown paper, fifty cents; white paper, sixty cents.

ACKNOWLEDGMENTS.

East of Asia, Vol. II, No. 1. *North-China Herald Office.*

A very interesting number and beautifully illustrated.

Report of the High School of the London Mission College, Hankow, 1899-1903.

"Opened four years ago in a metamorphosed tea-box factory, with forty scholars and three masters." In April, 1903, they had one hundred and nine pupils. An appeal to the Chinese resulted in contributions amounting to over four thousand taels from local officials and leading merchants. Five thousand pounds sterling is also asked from the home Society towards the erection of suitable buildings.

From the Society for the Diffusion of Christian and General Knowledge we have received the following books:—

The Divine Origin of Christianity, by Dr. R. S. Storrs, translated by Rev. D. Macgillivray. The Life of Victoria the Good, by Rev. W. G. Walshe. Essentials of a National Religion, by Rev. W. A. Cornaby. The Book of Sir Galahad, translated by Wong Tsing-kong. The Kingdom of God, or, Christ's Teachings according to the Synoptical Gospels, by Dr. Bruce, translated by Rev. D. Macgillivray. Story of the Eclipses. How we got our Bible. Outlines for a National Department of Agriculture. A Renewed Earth, chiefly a translation of some chapters of Dr. Strong's New Era. Life of Constantine the Great. Life of John Knox. Human Anatomy. A Comparison of Chinese and European Theories, by Dr. Liu Ming-tsz.

In Preparation.

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

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|---|--|---|---------------------------|
| Twentieth Century | | Andrew Murray's | |
| Physics ... | S. D. K. | Abide in Christ... | D. MacGillivray, C. T. S. |
| Twentieth Century | | Bunyan's Grace | |
| Chemistry ... | S. D. K. | Abounding ... | Rev. C. W. Allen. |
| Growth of the Empire ... | S. D. K. | Hodder's The Life of a Century, 1800-1900 ... | S. D. K. |
| Wallace's Russia ... | Rev. J. Miller Graham, Manchuria, for S. D. K. | Matheson's Spiritual Development of St. Paul. ... | S. D. K. |
| Man and his Markets ... | S. D. K. | Training of Teachers. ... | Rev. Jas. Sadler. |
| Commercial Geography of Foreign Nations ... | S. D. K. | Manual of Nursing. Hankow. | |
| Economics of Commerce ... | Rev. E. Morgan, Shansi, for S. D. K. | Fundamental Ideas of Sin and Salvation ... | E. Morgan. |
| White's School Management ... | Miss G. Howe, for S. D. K. | The Realm of Nature by Mill ... | Shepperd. |
| Principles of Western Civilization... | Rev. D. S. Murray for S. D. K. | Meyer's Present Tenses of the Blessed Life ... | C. W. Pruitt. |
| A School Geography, by Herbertson ... | S. D. K. | Leaders of Modern Industry... | S. D. K. |
| Life of George Müller. ... | Rev. F. W. Baller, for S. D. K. | Criminal Code of India ... | Rev. Jas. Sadler, Amoy. |
| Via Christi ... | Miss White. | Outlines of the life of Christ... | By Conder. |
| Andrew Murray's Spirit of Christ (Mandarin) ... | S. D. K. | O. T. and its Contents, ... | By Robertson. |

Great Events of
History ... By Collier.
Green's History of
England ... Dr. W. E. Macklin.

Mr. Clayton writes: I have in preparation an abridged translation of Hamilton's *Beyond the Stars* and a translation of Candlish's *Work of the Holy Spirit*. (Bible Class Primers.)

The following books are now in preparation and will shortly be

published by the Commercial Press of this city:—

Popular Chemistry. (in Press).
New Geography ... " compiled.
New Arithmetic ... " adapted
from Wentworth.
Hoadley's Physics. (in preparation).
Hinman's Physical
Geography ... "
Le Conte's Geology. "
Londlin's Political
Economy ... "
Ethnology (Temple
Primer Series) ...

Editorial Comment.

THE RECORDER readers will doubtless have a special interest in our frontispiece, as it shows the scene of the technical turn-out of this JOURNAL. The fact that the removal of the printing machinery from the old building has been accomplished during the past month explains the delay in the issue of this number. The first morning prayers with the workmen in the new building were conducted on the morning of 17th June. The hymn-singing was very hearty, the dominant note being "Glory to God," and in the address and prayers the idea was kept prominent that the work was God's work and the building His.

THE length of the building is 164 feet and the breadth 70 feet, whilst the walls are of sufficient strength to add another storey when needed. There is ample ground alongside the present buildings also for extension. The rooms in the main building are utilised for type-setting, stereotyping, type-casting, printing-off, and foreign book-binding. The two-storey

building running in rear the full length of the main building is devoted to native book-binding. The Presbyterian Mission Press offices and book room remain at 18 Peking Road, the increased room being largely devoted to the more satisfactory housing and display of books, stationery, educational requisites, etc.

IN one of our exchanges from the U. S. A., in an article on work in China, written by one who had recently visited this country and had travelled and observed extensively and sympathetically, occur these words: "I never before realized so fully the loveliness of the unmarried missionary." Read in the light of the context it is seen that this should have been "loneliness," a difference of only one letter. To be sure, in a not very short word, but one which makes all the difference in the world as to the fact expressed. The same writer, after speaking of the same missionary's itinerating for days and weeks, living a life of hardship, and mingling only with unsympathetic heathen, goes on to say,

"He returns to his cheerless room at his station to find no welcome, save as he goes to the homes of his married colleagues. As months and years go on the effect becomes depressing in the last degree. Even the best of such missionaries are prone to grow despondent and pessimistic."

While we have no doubt that the brother who wrote this meant *loneliness* and not *loveliness*, yet it is probable that to the minds of a good many people in the home lands the single missionary is the ideal one after all, and they will continue to read "loveliness." To us, however, who have lived and labored in China, and to the intelligent observer who has come to study Missions and learn the truth in regard to them, the words of the same writer will more nearly express the truth where, after travelling some distance in the interior and sleeping in "dirty, dingy inns," and "eaten amid curious heathen and hungry dogs," writes: "No words can ever estimate the value of these lovely Christian homes in a heathen land. Even to the heathen they are an object lesson, but to the missionary they are an absolute necessity."

IN last issue of the RECORDER we gave our readers the benefit of valuable statistics from Mr. Beach's Geography and Atlas of Protestant Missions, as printed in the *Missionary Review of the World*, and expressed a hope that the work would be soon out in the East. An advance copy had already gone to the RECORDER readers' principal "guide, philosopher and friend" along literary paths and his review we were able to publish in the same

number. Now a copy of the work has reached us, and it is difficult to adequately express our pleasure in, and thankfulness for, this work. As the sub-title indicates we are informed as to the environment, forces, distribution, methods, problems, results and prospects of Protestant mission work at the opening of the twentieth century. This information is conveyed in two goodly volumes. In Vol. I, with its twenty-one chapters, we have a vivid presentation of the various non-Christian mission fields of the world, the first half of each chapter dealing with the geographical, ethnographical, religious, social, and political conditions of each country, whilst the second half deals with up-to-date mission work. Then in Vol. II we have beautiful maps and elaborate statistics, the preparation and compiling of which must have entailed an enormous amount of work.

THE station index seems to have impressed our worthy reviewer last month by its compression into a mere thumbnail of space. No wonder he was reminded of a herd of wild Texan steers condensed into a small bottle of meat extract. Let us take a reference at random:—

Hu-chau-fu, 9-LM6—ABMU (1888) 3-m 2-w (p) 4-N 4-O 81-x = 5-c 3-s v (Hu-chau).

MES (1900) m w 6-N 5-O 158-x = 4-c 4-s D (Hoochow).

The figures and letters immediately following Hu-chau-fu indicate the map and location on the map. Then follows the name of Mission (American Baptist

Missionary Union). the year it commenced work in that city, whilst in the year covered by the statistics there were three male foreign missionaries, two wives of missionaries, one physician already included, four native pastors or teachers, four out-stations, eighty-one native Christians, five church buildings, three Sunday schools and one day-school. Then follows the M. E. S. figures. This must have been comparatively simple to Mr. Beach, familiar as he is with China, but how difficult it must have been to record all about the Aitutaki's, Bongandanga's, Enhlonwhleni's, and Zitacuaro's in countries about which knowledge is less and whose spelling is peculiar.

ADD on to the figures referring to China, quoted from Mr. Beach last month, those we already possessed and we have much food for thought.

In 1842 there were	6	communicants.
" 1853	350	"
" 1865	2,000	"
" 1876	13,035	"
" 1886	28,000	"
" 1889	37,287	"
" 1893	55,093	"
" 1900	112,808	"

In addition to the last amount might be given 91,864 adherents not communicants, making a

total native constituency of 204,672. Noting the rate of progression we call to mind how Dr. A. H. Smith, reasoning from history and psychology, thought a probable rate of progress would be, that reckoning from the general opening of China in 1860 fifty years would suffice for a good beginning, three hundred for a general diffusion of Christianity, and five hundred for its obvious superseding of all rival faiths.

Whilst, however, not seeking to lay too great stress on the figures and facts in the two volumes before us we feel there is occasion for frequent application of the inductive method to the subject of foreign missions. In "Foreign Missions after a Century" Dr. Dennis shows the value of a systematic statement of facts and truths as against the deductive method which is a theoretical generalization of inferences involving supposed laws and causes. "It is difficult," he points out, "to base an appeal upon theory; we must bring forward facts and state actual conditions. The theory that there was a famine in Russia would never have sent ships of food there, but the fact was all-persuasive, the actual conditions of starvation was irresistible."

Missionary News.

Foochow Choral Festival (1903. A.D.)

The second annual Chinese Choral Festival was held in Foochow on Easter Monday, under the auspices of the Foochow Choral Union.

The object of this Union, as stated in its Constitution, is "To

foster and develop among the Chinese a love and desire for good sacred music." To further this object a Choral Festival is held each year in some large church in Foochow, to which the schools and colleges of each mission of the Reformed Churches send trained choirs.

This year the number of trained voices numbered about seven hundred, and the total number of students attending numbered about one thousand. The body of the church was kept as far as possible for students, the general congregation filling all the remaining space available.

The hours of service were as last year—10.30 a.m., 2.30 p.m., 7.30 p.m.—and each service lasted about an hour and a quarter. The singing this year showed a distinct improvement on last year, and many of those who came to listen, said candidly that they could not have believed such a service possible with Chinese voices. Some of the music this year was not at all easy to master, and while realizing that great improvement is still possible, it is not too much to say that already the Foochow Choral Union is well on its way to accomplish that for which it came into existence.

There is a real interest already aroused, among the students of all the missions, in good sacred music, and schools which considered it a drudgery to spend time over more difficult music were not satisfied this year, until by extra practices they felt competent to take part in the Easter services.

Again several places in the country this year, of their own accord, took up the idea, sent down to Foochow for the music, and on Easter Monday had Choral Festivals of their own. The Committee of the Choral Union venture to entertain the hope that the idea may be taken up next year more widely still, not only in the Fuhkien province but in other places.

We must not omit to mention the little orchestra of six violins, two cornets, a flute, violincello and clarinet which, with the organ, not only accompanied the voices but played very effectively some interludes and voluntaries, including

Gounod's "Send Out Thy Light," Stainer's "What Are These," and a selection from the "Messiah."

The anthems and hymns sung were as follows:—

"O Lord, how manifold
are Thy works" ... Barnby.
"Chorus of angels" from
Mrs. Robinson's Can-
tata "God is love."
"We have seen His star
in the East" ... Simper.
"The Lord is risen" ... Kunze.
"Holy, Holy, Holy" ... Griffiths.
"Jesus Christ is risen
to-day" ... Monk.
"Jesus loves me" ... Bradbury.
"We praise Thee O God."
"Peace, perfect peace" Caldbeck.
"The Lord's Prayer" to
a chant by Excell.

Between the morning and afternoon services the island schools entertained the schools from the city, and an arrangement was made this year by which some thirty native pastors from the different missions sat down to lunch together, and this social aspect of the day is very much appreciated by the Chinese.

GENERAL CONSTITUTION AND RULES.

- (1). That a Foochow Choral Union be formed.
- (2). That the object of the Union be to foster and develop among the Chinese a love and desire for good sacred music.
- (3). That membership be open to all who desire to join; the names of intending members to be forwarded to the Secretary.
- (4). That a fund be opened to meet the expenses connected with the publishing of music and with any other effort which may be sanctioned by the Committee; and that all subscribers of one dollar or more a year to this fund, shall be entitled to a free copy of all music published by the Union during the year covered by such subscription. The subscription year to be reckoned as commencing each Easter.
- (5). That all members may forward to their respective representatives on the Executive Committee any music which they may desire to recommend for publication. All such music must finally be submitted for approval to the Executive Committee, and no music shall be pub-

lished at the expense of the Union which does not receive the approval of a majority of the Executive Committee.

(6). That a Sub-committee, of at least three members, be appointed as a Publishing Committee.

(7). That each Mission be responsible for electing an Executive Committee for the following year, within one month after Easter.

(8). That, if possible, the place of the Easter Monday services shall vary in succession from year to year between the city, Bo-na-sang and Nantai island.

Signed on behalf of the Committee,

Secretary.

For any further information kindly write to the Secretary,

W. S. PAKENHAM-WALSH,

Foochow.

The Kwangsi "Rebellion."

Strictly speaking there has been no "rebellion" in the popular sense of that word. Ever since the trouble with France *re* Annam the western part of the province has been more or less infested with 遊勇, whose numbers have been augmented from time to time by disbanded soldiers and malcontents. The failure of crops and consequent scarcity during the past two or three years doubtless caused many poor villagers to join their forces. As the number swelled they became more bold in their depredations, but *at no time*, so far as I can learn, has any attempt been made to attack the large centres of population, so that the people dwelling in the cities have been in no danger. The work of pillaging has been exclusively confined to the villages and small towns, especially the former.

Immunity from being plundered, however, was always granted upon the payment of a fixed sum, which more frequently than not involved the act of 拜台. From this latter it might appear that the outlaws

were planning a real rebellion and were bent on gaining the allegiance of the villagers as an initial step. It is more in evidence, however, that they only wanted money or goods; the former by far preferred. But while the payment of the stipulated sum secured exemption from plunder as far as the bandits were concerned, yet it exposed the villagers to an even worse evil, viz., the pillaging of their homes by soldiers and the likelihood of being killed on the spot or dragged to prison, there only to meet a more cruel fate, unless friends intervened and purchased their release. So what between legalized and illegalized robbery, the poor, helpless country folk have suffered—who can tell how much? But little traffic has passed over the usual land routes of travel. The condition of things is now bettered as the Lord has given abundant, seasonable rains, and a splendid crop is about to be harvested. Thus with the return of plenty, peace is partially restored.

While there has been more or less of local organisation among the robbers, yet there has been no attempt to unify their forces, and the lack of co-operation is evidenced by the fact that occasionally neighboring bands have had hot encounters because one was found guilty of trespassing upon the other's territory. This excludes the idea of a "rebellion." The trouble has been largely confined to the western part of the province.

P. H.

Christian Endeavor Notes.

India Helps China.—For two years India has enjoyed the services of Secretary Hatch, and appreciates the value of his service so much that with the true Endeavor spirit she wants to help some other country to the same kind of a bless-

ing. A few days ago William Shaw, treasurer of the World's Christian Endeavor Union, received an order for twenty dollars from Rev. J. P. Jones, D.D., the gift of the Endeavorers of the Madura district, South India, to help defray the expenses of a Christian Endeavor secretary for China. Who says that the India Endeavorers do not have the missionary spirit? Would that, in proportion to our means, we had as much in America. —*Christian Endeavor World.*

Miss E. S. Hartwell, of Foochow, Editorial Secretary of the United Society of Christian Endeavor for China, left for her furlough in the United States June 7th. She expects to reach Denver, Col., in time for the International Convention there July 9-13, and bears to that great body the greetings of the United Society for China. It is reported that Rev. W. M. Upcraft, of the American Baptist Mission at Yachow, Szechuen, will also be present and be one of the speakers.

The American United Society announced a few weeks ago the appointment of Mr. Von Ogden Vogt, a young man of twenty-four, graduate of Beloit College in the class of 1901, to the post of General Secretary made vacant by the resignation of John Willis Baer. He is said to be an enthusiastic speaker and likely to be quite as successful as Mr. Baer in winning the loyalty of Endeavorers. On the heels of this announcement came the sad news of the sudden

death of Rev. Clarence E. Eberman, who for the last two years has been field secretary for the American United Society. He died at Banff, Alabeta, Canada, on Easter Sunday. His energetic labors have done much toward securing the ten per cent. increase for which the societies are working, and his loss will be greatly felt.

Those who wish to thoroughly post themselves on Christian Endeavor methods cannot do better than to join the Correspondence School which is being organized under the direction of Dr. and Mrs. Clark. Two courses are to be given, and special text books have been prepared for each course. The work of the general Christian Endeavor course will be in charge of Dr. Clark, and Mrs. Clark will oversee the instruction in junior methods.

Rev. Geo. W. Hinman, the newly appointed General Secretary for the United Society of Christian Endeavor for China, has now removed to Shanghai and taken a house at 18 Chusan Road. The office of the Society will be established in the Presbyterian Press building, 18 Peking Road, as soon as the removal of machinery to the new building gives extra office room there. All inquiries about the work and literature of the Society should be sent to the secretary at that address, and all missionaries passing through Shanghai are invited to call and give their counsel and help in plans for a great Christian Endeavor extension campaign.

Diary of Events in the Far East.

The Crisis in Kwangsi.

June, 1903.

As the missionary information indicates the inadequacy of the Imperial troops to cope with the raiders or rebels, the following telegram, received by local officials, may be of interest: "The rebellion in Kwangsi is increasing and daily getting more dangerous and more formidable. The Imperial army here is too weak to be of any use and is insufficient to garrison all important cities and towns. The latest news is that the rebels have besieged the city of Chung-chow, belonging to the prefectural division of Tai-ping-fu (Kwang-si province) and that unless relief is sent at once it will certainly fall into the hands of the rebels. The prefect of Tai-ping-fu, Wu, has been sending appeal upon appeal for troops, and the Governor (Wang Chih-ch'uan) has therefore ordered a force under Ho Tso-tai and Major-General P'an to proceed to Chung-chow to raise the siege." Chung-chow is a departmental city, about forty-five miles north-east of Lung-chow, and some twenty miles west of the Kwangtung border. Tai-ping-fu city is about twenty odd miles from the Annamese borders.

China, Japan and Russia.

June 24th.—Seven professors in the Imperial University have memorialised the Foreign Office on the importance of speedily settling the Manchurian problem. They allege that the modern complications in the field of foreign affairs are due chiefly to failure to utilize occasions as they have arisen.

They cite first the retrocession of the Liao-tung Peninsula, when Japan failed to ask for a guarantee against future alienation.

Secondly, the German seizure of Kiaochow, which might have been averted

ed by a timely protest on the part of Japan.

Thirdly, the neglect to include Russia's Manchurian forces in the arrangement for the military evacuation of North China.

They allege that Japan's armaments are probably stronger than Russia's immediately available forces, but the inferiority is only temporary.

They insist on the necessity of separating the negotiations as to the Manchurian from those as to the Korean problem, and declare that considering the perpetual nature of Russia's aggression, her tenure of Manchuria will certainly be followed by enterprises against Korea, which will surely be the preface to a further advance southward.—*N.C. D. News.*

25th.—A *N.C. D. News* telegram from Tokio says that "public impatience is growing daily in Japan with reference to the Manchurian question. The soberest journals are advocating resolute steps to terminate the harassing suspense which checks all peaceful development. They declare that the nation will be a unit to support the ministry in strong measures, the sole responsibility for which will rest with Russia. The gravity of the situation is fully recognised in official circles, but it is believed that rumour exaggerates the weakness of the Chinese government."

Miscellaneous News.

June 2nd.—The entire property of the McBain Steamship Company which maintains the Shanghai-Hankow service, has been purchased by the Nippon Yusen Kaisha, which thus establishes a connection with the new Japanese Hunan Company, which runs between Hankow and Chang-sha.

9th.—The Chinese who recently secured the right to construct a railway

between Chang-shia-kow (Kalgan) and Peking have decided to commence the work, and they are now endeavouring to get the necessary capital subscribed.

11th.—The Nanking-Shanghai Railway

agreement receives the Imperial sanction.

20th.—One hundred and fifty Formosan savages attacked a camphor refinery at Gilan and killed eleven Japanese, including policemen.

Missionary Journal.

BIRTHS.

At Ngan-hsien, Szechuen, March 27th, the wife of Rev. O. M. JACKSON, C. M. S., of a son, Oliver Garnett.

At Chang-te, Honan, May 27th, the wife of Rev. J. A. SLIMMON, C. P. M., of a son, James Murdoch.

At Chefoo, May 29th, the wife of Rev. GEORGE CORNWELL, A. P. M., of a daughter, Mary Agnes.

At Shanghai, June 1st, the wife of Mr. W. H. MOULE, C. M. S., of a son.

At Shanghai, June 4th, the wife of Rev. J. LAMBERT REES, A. P. E. C. M., of a daughter.

At Moh-kan-shan, June 6th, the wife of Rev. J. C. GARRITT, A. P. M., Hangchow, of a son.

DEATHS.

At Kien-iang, —, Miss A. SANDERS, C. I. M., from accident.

At Tacoma, Wash., U. S. A., April 29th, Mrs. FRANCES E. BUTLER, of the A. P. M., Ningpo, from 1875-1892.

At Kuang-feng, May 29th, Miss LAURA JENSON, C. I. M., from typhus fever.

At Peking, May 30th, EDITH, wife of the Rev. S. Evans Meech, L. M. S., aged 52 years.

At Pasadena, California, June 8th, LULA BOYD, wife of the Rev. W. P. Chalfant, formerly A. P. M., I-chow-fu, Shantung.

At Su-chien, June 10th, HAMPDEN DuBOSQ, son of the Rev. and Mrs. W. F. Junkin, aged one year, one month, and twelve days.

In England, June 16th, EVELYN, beloved wife of Mr. W. Leonard Thompson, B. & F. B. Society, Shanghai.

ARRIVALS.

AT TIENHSIN:

June —, Rev. MARY A. HILL (returning), Misses KATHARINE A. and LYDIA BIRKEY, Rev. and Mrs. F. C. CROUSE and 5 children, Mr. J. G. COLE, Rev. M. L. CUNNINGHAM, Misses KATHARINE FLAGLER and SELMA MOBERG, and Mr. WM. H. WESTLEY, all for South Chih-li Mission.

AT SHANGHAI:

June 18th, Miss J. E. LEEKUS, for M. E. M., Foochow, from U. S. A.

DEPARTURES.

FROM SHANGHAI:

June 6th, Miss M. KING, C. I. M., for Canada.

June 7th, Miss E. MITCHELL, M. E. M., Wuhu, via Siberia, for U. S. A.

June 9th, Miss E. S. HARTWELL, A. B. C. F. M., Pagoda Anchorage, for U. S. A.; Rev. JOHN OMELVENA, I. P. M., Newchwang, for England.

June 10th, Rev. and Mrs. FRANK GARRETT, and two children, F. C. M. S., Nanking, for U. S. A.

June 13th, Dr. and Mrs. A. LYALL, E. P. M., Swatow, via Siberia, for England.

June 15th, Mr. A. HAMMOND, C. I. M., for England.

June 19th, G. A. HUNTLEY, M.D., and family, Miss A. L. CROWL, A. B. M. U., Han-yang, for England.

June 20th, Rev. and Mrs. E. C. SEARLE and child, C. I. M., Ping-yang, for Canada.

June 27th, Rev. JAMES SIMESTER, wife and two children, M. E. M., Foochow; Miss L. M. VARNEY, M. E. M., Hing-hua, for U. S. A.

June 28th, Rev. J. A. JOHANSEN, M. E. M., Chen-tu, via Siberia, for Sweden.

BIBLE STUDY LITERATURE

A limited consignment of the following books on Bible Study is expected to arrive in Shanghai at an early date. Orders, accompanied by cash, will be booked now and executed as soon as the shipment arrives.

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Daily Readings on above	05
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" " Matthew, by Dr. Ballantine	65
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" " " Gospel by John, by W. W. White ...	40
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